

The
**CHRISTIAN
CENTURY**



A Journal of Religion



NORTHFIELD OR MOODY BIBLE
INSTITUTE—WHERE WOULD
MR. MOODY STAND?

An Editorial



DARWIN AND CALVIN

By Elmer E. Snoddy



JUL 12 1923

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EDITORIAL

The President and the "New Nullificationists"

EVEN more significant than the clean-cut committal of President Harding to the dry cause is his illuminating treatment of the legalities of the present situation. No anti-saloon leaguer has put the case more clearly than did the President in his Denver speech. The state of New York in adopting a policy of refusal to enforce a federal law is not acting upon the principle of state rights, but is nullifying its own sovereignty and turning its government over to another sovereignty. It is an abdication, to use the President's phrase. "It amounts to a confession by the state that it doesn't choose to govern itself but prefers to turn the task, or a considerable part of it, over to the federal authority. . . . When a state deliberately refuses to exercise the powers which the constitution expressly confers on it, it obviously commits itself to a policy of nullifying" not merely federal authority, but "state authority," its own authority. The President makes clear the inevitable consequences of such a situation. The federal government will be compelled to create a police force of its own, adequate for the local enforcement of the law. What the end of such a procedure may prove to be, says the President, "we are reluctant to conjecture," but he more than intimates the possibilities of a serious clash between state and federal authority. Since Mr. Harding's lucid statement of the situation we have heard less of the candidacy of one Al Smith who some weeks ago shot up like a meteor in the political sky. A statement has been issued by the anti-saloon league to the effect that its policy would be to secure candidates favorable to law enforcement rather than to secure dry planks in the party platforms next year. The wets also are coming to see the impracticability of either a wet plank or a confessedly wet candidate. Accepting Mr. Harding's renomination by the Repub-

licans as a foregone conclusion, their utmost hope is to secure on the Democratic ticket a non-committal candidate with whom there may exist a tacit moist understanding. The chances are all against them. Even if the miracle of nominating such a candidate against the solid south and Mr. Bryan were accomplished, it is unthinkable that he could go through the campaign straddling the issue which Mr. Harding's definite and vigorous advocacy will keep to the fore. The next election is sure to mark a great forward step in the policy of national self-control which the United States embarked upon when it adopted the eighteenth amendment.

Does Mr. Harding Really Want His Kind of Court?

MR. HARDING'S revision of his world court proposal would seem to make its chances of success less promising than ever. To separate the court from the league of nations jeopardizes the Democratic support which the President must have if his proposal is to carry through the senate. That other nations would consent to such a separation is highly improbable. And that public opinion in the United States would take kindly to a self-perpetuating court of jurists, not responsible to any of the world sovereignties whose causes it would be presumed to hear and decide, is really incredible. This dissociation of the court from the league, without attaching it responsibly to the nations themselves, would leave it a kind of floating, free-lance judiciary without dignity, anchorage or power. It would be a sort of Henry Ford peace ship on the sea of international jurisprudence. Those of us who wish a real court of international justice established, to which the nations themselves shall be morally responsible, and whose jurisdiction shall extend by the very terms of its creation to all cases of international disagreement, cannot avoid the suspicion that Mr. Hard-

ing's new position on the world court was taken for the very purpose of removing it from the storm center of campaign discussion. In the end, those who believe America should accept her international obligations will be thrown back upon Senator Borah's plan for America herself to propose the formation of a real world court, entirely independent of the league of nations, the cornerstone of whose structure of international law shall be that war is a crime.

St. John of New Jersey

AT LAST we have in one carefully edited volume the Journal, Essays and Letters of John Woolman, the little homely, hunch-back tailor who lived in New Jersey and died in York—the one man of the new world worthy of a place among the great saints of the church universal. "Get the writings of John Woolman by heart," said Charles Lamb; and there are many who have followed that counsel to the edification of their souls. As one reads the pages of that simple tradesman, who set down "the motions of love" in his heart in artless sentences—as simple as the prayer of a child—one is rebuked by a refinement of nature, a sanctity of thought, and a soft insight into spiritual reality and moral obligation which makes one ill at ease. The unaffected, unforced goodness of the man, make him a spirit to haunt and hallow. He lived in "the place of prayer, inwardly quiet when there were great stirrings and commotions in the world"; but his mysticism was active and practical, making him "a nerve o'er which do creep the else unfelt oppressions of the earth." Indeed, he thought of man as a pantheist thinks of God, identifying himself with the weak, the down-trodden, the outcast—slaves, savages, and the victims of industrial cruelty—until "bowedness of spirit" well nigh crushed him. He was a forerunner of that social imagination which more and more makes the physical misery of the many the spiritual torture of the few—men who are haunted by the marred shapes of the disinherited when they sit down to feast. No man can read the life and writings of Wolman without feeling that there is another dimension to Christianity the meaning and might of which we have hardly guessed, much less realized.

Reaction in Unity Sentiment

SECTARIANISM has been making hay under a congenial sun since the war. The reaction in every kind of human thinking which followed the burning out of spiritual ideals in the artificial fervors of war has given the ardent denominationalist his chance. The over-churching process went forward last year as never before. We now have ten thousand more churches than the year before. Not until the reports show ten thousand fewer churches can we hope for adequate progress in religious life. In those denominations where Christian union talk is common, one hears strident voices expressing contrary sentiments. The Living Church, a leading organ of the Episcopal communion, now opposes the World

Conference on Faith and Order. In the Presbyterian church the reaction is not so pronounced, but the ardor with which the general assembly of 1918 passed the Christian union overture was not in evidence at the last general assembly. The Disciples have only a few churches that contribute to the Association for the Promotion of Christian Unity, and Dr. George H. Combs, one of their prominent ministers, recently called his denomination to task for having entirely lost the earlier vision and passion for unity. As one travels about among Congregationalists one finds hundreds of the ministers of this communion frankly in a state of disillusionment concerning any hope of organic church union, and this in the face of such challenging events as the recent action of the Congregational and Presbyterian churches of Cleveland. Throughout the Protestant church these days it is popular to be worldly-wise, and to smile at enthusiasts who take seriously the prayer of Jesus that his disciples should be one. In Chicago recently a Methodist group sought to exempt foreign populations from the comity agreement which provides that only after survey should religious work be begun in any neighborhood or group. This provision now applies to American churches. The denominational conventions tell one story of a stiffened denominational consciousness. There is good fighting ahead for those who hold that the present divided state of Protestantism is folly and scandal.

Eliphaz in South Carolina

THE GOVERNOR of South Carolina, by request, recently proclaimed a day of prayer for the relief of the cotton fields of his state from the boll-weevil, which day, we are informed, was duly and generally observed with appropriate petitions. The proclamation included the following statement: "Whereas I believe that Divine Providence has permitted the boll-weevil and other physical, social and economic evils as a judgment on our people not only for their sins but as a means of bringing them back to Him; now therefore I, Thomas G. McLeod, as Governor of South Carolina, do hereby designate Sunday, the tenth day of June, 1923, as a day of fasting and prayer to God for deliverance from the ravages of the boll-weevil." We believe in the power and efficacy of prayer, and honor the Christian conviction of those who made the request and of the governor who issued the proclamation. But the governor's philosophy of evil was expounded and exploded over two thousand years ago. It was set forth with great eloquence and quite positively condemned in a book of great beauty and wisdom. When Job had given utterance to his grief for the loss of crops, property and family, Eliphaz the Temanite answered and said: "Remember, I pray thee, who ever perished being innocent? Or where were the upright cut off? According as I have seen, they that plot iniquity and sow mischief, reap the same. By the breath of God they perish, and by the blast of his anger they are consumed. The wicked man travaileth with pain all his days. In prosperity the spoiler shall come upon him. He shall not be rich, neither shall his substance continue, neither shall their product bend to the

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earth. And his branch shall not be green. He shall shake off his unripe grapes as the vine, and shall cast off his flower as the olive, for the company of the godless shall be barren." If he had been speaking in South Carolina instead of in the land of Uz, he would undoubtedly have added the further specification that Jehovah shall send the boll-weevil to ravage the cotton field of the ungodly. He concludes: "Is not thy wickedness great? If thou return to the Almighty, thou shalt be built up." These are the words of Eliphaz the Temanite. And the record says: "And it was so that the Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the thing that is right."

Making the First American Saint

ALL documents or writings of Mother Elizabeth Ann Seton, the founder of the American branch of the Sisters of Charity, are to be forwarded to the vatican, which is said to be considering the beatification of Mother Seton. Cardinal Gibbons took the first step in the matter as long ago as 1880, with the intent of making her the first American saint; but the process is a slow one—Joan of Arc was canonized only two years ago. Mother Seton was born in New York in 1774, of non-Catholic family of high social standing. Her father was the first professor of anatomy at Columbia College and health officer of the port of New York. She was married to William Seton, and it was when she took her husband to Italy for his health that she came under the spell of the Catholic faith. Her husband died in 1803, and two years later she returned to New York and was received into the Roman church, at St. Peter's church in Barclay street. Ostracized by her Protestant relatives, she went to Baltimore and founded a school. Later, in 1913, she founded the American branch of the Sisters of Charity and became its first Superior. The order now numbers six thousand in the United States, and it will be interesting to have a woman as the first American saint—a woman gentle in her life and dedicated to the grace of charity. Meantime, if it takes a long time to make an official saint, it is permitted us to believe that in the calendar of God multitudes have long been canonized.

How Little a Soldier Knows

WELL along in the history of "The Irish Guards in the Great War," by Kipling, we read the story of the adjutant of the 73rd Hanoverian Fusiliers, who, a prisoner in company with his commander, was brought to the camp of the Guards. On his sleeve was the word "Gibraltar," in gold braid, in commemoration of the old-time siege at which the regiment, being Hanoverian, had fought on the side of the British. An Irish officer asked him if he wanted peace, and he replied: "The country wants peace, the men want peace, but I am an officer, and an officer never wants peace." Wherein, as Kipling adds, he spoke more truly for his caste than was ever realized by a British politician. "A battalion's field is bounded by

its own vision," says the author; "from first to last the Irish Guards, like the rest of the armies, knew little of what was going on around them." They knew their own sector, not the plan and meaning of the battle as a whole. Within their own range of vision and activity they were gallant, daring, and efficient, as much in fighting as in discipline. How like the various sects and sectors of the church, each working within its own narrow field of vision and service, but knowing little, or nothing, of the long battle-line and the various sectors arrayed with them against the federated evil of the world. Limited vision, bounded knowledge, narrow outlook make the tragedy of sectarianism. Happily, unlike certain sects, the Irish Guards for all their pride of history and organization—never imagined that they were the whole army, much less the only brave battalion fighting in Flanders!

Two Ecclesiastical Travelers Hold Key to Russia's Recognition

BISHOP BLAKE and Dr. Hartman, it now appears, when they pledged \$50,000 at the All Russian church council in Moscow, acted on their faith that American Methodism would lend a sympathetic ear to their report of the religious needs of Russia. That unauthorized pledge, backed only by their faith in the fair-mindedness of their American fellow-churchmen, is a pretty good measure of the quality of conviction that underlies their unexpected account of Russian conditions. For if no Methodist mission board will pay the pledge, it will be necessary for Bishop Blake and Dr. Hartman to go direct to the people with their story and their plea and give the people a chance to pay it—unless, indeed, bishop and editor wish to go down into their own pockets and make up that amount between them, an alternative which we would hardly regard as promising! But in either event, whether the pledge is redeemed by a mission board or payment thereof solicited by direct popular appeal, the Methodist church is going to have the first opportunity of any group in America to make up its mind as to the truth about Russia. The gift will hardly be made from a mission treasury without thorough discussion, and there is no way to get \$50,000 from popular sources without widespread agitation and discussion. So it looks as if Methodist intelligence will be the first to be informed and Methodist conscience the first to be aroused with respect to our western duty toward Russia. Editor Hartman has already begun his part by telling in his paper and elsewhere what he saw. And when Bishop Blake comes to America next fall he will surely have something to say, and will not have occasion to complain of the way the people turn out to hear him! But more interesting than all—if American Methodism comes to the point of being persuaded to give \$50,000 to help reformed religion in Russia, it will be pretty hard for Secretary Hughes to show cause why we should not have trade relations with Russia, as England and thirteen other nations now have, and indeed why our government should not formally recognize the soviet government, the strongest government in Europe today, for precisely what it is, the de facto sovereignty of the Russian people.

Where Would Mr. Moody Stand?

SINCE the death of Dwight L. Moody, who took rank by his world-wide evangelistic labors as one of the preacher geniuses of modern Christian history, two institutions of his founding have appealed for prestige and support to the tradition connected with his name. One wears the Moody name, the other wears the name which Mr. Moody gave it. Both are schools for training and inspiration in religious work. The Moody Bible Institute is in Chicago. The Northfield Schools are at Northfield, Mass. The latter group is in charge of a board of trustees in close association with the surviving members of the Moody family, Mr. Will R. Moody, eldest son of the evangelist, being chiefly responsible for the administration of its affairs and the determination of its doctrinal standards. The Moody family has no connection whatever with the Moody Bible Institute which is administered without counsel from the Moody family and even in certain respects against their judgment and desires.

From many quarters inquiries come as to the status of the Moody Bible Institute in relation to the Moody tradition and name. It seems a clear duty to share with the public such facts as are available. Both these institutions raise substantial sums of money each year from the Christian public. It is the public's business therefore, to inquire whether each represents the ideals and spirit of Mr. Moody. Moreover, the students drawn to each institution naturally assume that the type of instruction there prevailing is in line with the Moody tradition, which fact not only tends to confirm the doctrinal views they receive from their instructors but through this association with a revered name these students are easily led to support any partisan purposes, if there are such, which their institution may be disposed to further.

Fortunately for that great company to whom Mr. Moody's memory is a precious heritage, Mr. Will R. Moody, his son, has recently made a declaration of Northfield's attitude. In the magazine of which he is editor, the *Record of Christian Work*, Mr. Moody considers the issue raised by a questioner as to Northfield's attitude on the "Fundamentals." Mr. Moody calls attention to the recent emergence of a sect or new denomination which has determined upon certain interpretations of Scripture as being the essential content of Christian truth and which stigmatizes as "rationalists and higher critics" those who do not hold to these interpretations. Over against such alleged "Fundamentals" Mr. Moody carefully states what he regards as the fundamentals of the Christian faith, and declares that he believes his general position represents the Northfield schools and would define the position which in all probability his great father would take were he alive today. He says:

Originally established upon evangelical lines, the work continued under the leadership of my father in fidelity to these tenets for twenty years; during the last twenty-three years it has been the earnest endeavor to adhere loyally to the same truths.

Conceding the need of certain essentials upon which Christians may associate, Mr. Moody turns to the Scriptures and finds that the emphasis is there laid upon "the deity of Christ and the atoning efficacy of his death"; but the supreme insistence is upon "the spirit of loving service, first to God, then to fallen man." Jesus and Paul, he sees, taught this clearly. "Apparently it was relatively of little importance what views a man held on the second coming if he cherished an unlovely spirit." The conclusion, therefore, is clear. "If a man cherishes a wrong spirit he is *fundamentally wrong*." "What is fundamental is loyalty to Christ and love to fellow-Christians. Certainly it cannot be among the fundamentals 'to contend with a bitterness of spirit for the traditions of men.'"

Such a statement truly represents the generous evangelical convictions of Dwight L. Moody. It is true to his temper and practice, as Northfield itself has been since its founder's death. It is not strange therefore that among those to whom the Moody tradition is a precious legacy there should be deep resentment at the perversion to which the Moody name and fame are subjected by the Chicago institution. While the Moody Bible Institute has been trading on the name of its founder in urgent calls for money and in zealous statements of its purposes and work, the whole temper of the institution has been moving farther and farther away from Mr. Moody's spirit and plans. It now speaks with a wholly different voice from that of its founder, not only failing to represent him, but actually doing violence to his original purpose in founding the school. This falsification of Mr. Moody's spirit has become so apparent to those who know that spirit, and its results are so mischievous, that it would seem obviously impossible longer to repress the public emotion of resentment and protest at the continued exploitation of his name.

One does not need inside information to be able to read between the lines of Mr. Moody's article, above quoted, something more than an apologetic for Northfield. We believe we have the right to interpret it as in reality his way of expressing a protest at the present use to which the Moody Institute puts the name of his illustrious father. It is known that while the Northfield schools representing the great evangelist's high ideals in Christian education, continue under the direction of members of the Moody family, no member of the Moody family is now connected with the Moody Institute. The reason of this break between the family and the governing boards of the Institute is the simple fact that the Moody family recognizes with deep pain and humiliation the radical change in their father's purpose and plan which has been deliberately made by the present management and carried to the point of virtual repudiation of the truly catholic ideals of the man who is advertised and celebrated as the institution's founder. We do not wonder that members of the family have made known to the trustees of the Moody Bible Institute their distress of mind at the un-Moody-like uses to which their father's name is being put.

D. L. Moody, it is freely conceded, was a conservative preacher and teacher. A superficial parallel may be drawn between the general system of doctrine taught at the Institute and that which Mr. Moody held. But the

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spirit and emphasis are vastly unlike. The bitterness and unbrotherliness toward those who differ in minor matters of doctrine characteristic of the Institute under its present dean were utterly foreign and repugnant to the temper and methods of Mr. Moody. He did not go out of his way to disparage other Christians or try to build up his own by belittling and stigmatizing other institutions. Yet the Moody Institute of today appears to be chronically committed to just such a pharisaical spirit and procedure. Take as a concrete example the appeal for funds signed by James M. Gray and printed in a recent issue of the Moody Bible Institute Monthly. It begins with a covert attack upon a theological seminary which it does not have the courage to name, intimating that the money given to its support has been misappropriated, and attempting to give point and force to its own appeal for thousands of dollars by setting its own superiority over against its neighbor in a contemptible contrast. The exact words are as follows:

It was reported recently that a certain theological seminary received something like three-quarters of a million dollars as its share of a denominational "drive," and yet it has under its care probably less than fifty students.

Nevertheless, if these were being taught that the Bible is a divine revelation, and if they were being sent out to preach redemption to a lost world through the sacrifice of Christ, what true Christian would begrudge a single dollar?

But when we have reason to think differently, alas! When we think of them as going out to tear down the faith their fathers have built up, we should be insensible indeed if a cry of pain and protest did not arise.

Will not Christian men and women who still believe the "Scripture cannot be broken," and in the Saviour who said so, be entreated to aid a school of the prophets whose students are counted by the hundreds from every denomination, and from every state of the union and almost every country of the world?

No one can imagine Dwight L. Moody sharing in or approving such an appeal. Even commercial promotion of the most "worldly" sort would not adopt so dastardly a weapon of attack upon a rival. And Mr. Moody could not think of another school of the prophets as a rival. It was under the influence of his generous, brotherly spirit that men and institutions were lifted out of their rivalries and petty tensions and made one in the service of a common Master. But Mr. Moody would not only have condemned the temper of rivalry, he would also have rejected the implication that the Moody Institute could even in a friendly spirit offer an alternative course to that provided by a regular graduate theological seminary. Mr. Moody established the Institute for the purpose of training lay workers. He never intended to prepare students for the ordained ministry. It is the farthest diversion from his plans to erect the Institute into a competitor of theological seminaries and divinity schools. The recent installation of courses definitely pointing students toward the ordained ministry is contrary to Mr. Moody's plan. The Institute justifies it on grounds of the "apostasy" of the churches and seminaries. This is a large word that lends itself easily to violent use by little men. There is no reason for this deflection of the purpose of the Moody Bible Institute except as it may be found in the reckless

ambition and the fevered minds of the reactionary leaders who have taken possession of the institution which Mr. Moody founded for quite other purposes and in a vastly different spirit.

Mr. Moody, as everyone recognizes, was a premillennarian. But the place given this doctrine was peripheral rather than central in his teaching. He generally preached once, seldom more than once, on this theme in a series of meetings. He was tolerant and brotherly toward others who may not have held this particular doctrine as he held it. Never did he throw it into the front of his teaching or make it a test of fellowship. Yet the Moody Bible Institute, under Dean Gray's leadership, has so exalted the doctrine of the premillennial second advent as to make it practically a test of faith and fellowship. The absurd lengths to which this is carried is shown in Dean Gray's interpretation of Ezekiel in his "Text-Book of Prophecy," where he affirms that "Gog" is the first syllable of "Caucasus," "Rosh" the first syllable of "Russia," "Meshech" the original form of "Moscow," and "Tubal" of "Tobolsh." No one who knew the moral sanity of Mr. Moody and his common-sense dealing with Christian doctrines can imagine him doing otherwise than decisively repudiating the teaching of stuff of this sort under his name and in the name of Scripture! The damage done to intelligent Christianity and the loss of leadership which the church suffers on account of the ministry of preachers trained in this "prophetic" nonsense is beyond estimate and repair. The sanity and dignity of Mr. Moody's preaching is set at naught by such weird and ridiculous interpretations of the Bible.

When it is recalled that Mr. Moody made it a policy at Northfield and in all his meetings to use men of views opposite to his own, the intolerance of the present Institute leadership is in sharp contrast to its founder's catholicity. Everyone knows the conspicuous examples of broad fellowship with Dr. George Adam Smith and Professor Henry Drummond. Here in the one case was a distinguished higher critic, and in the other a distinguished evolutionary scientist. Both shared in Mr. Moody's great program as well as in his personal affection. It is unthinkable that the present policy of the Moody Institute which limits its use of teachers and preachers to those who can utter the Fundamentalist shibboleths would have met with the founder's approval. And as to the scant suggestion of scientific discussion which consists of finding mystical meanings in "threes" and "sevens" or in the exhibition of spurious experiments in chemistry, Mr. Moody undoubtedly would have had nothing to do. He did not agree with Henry Drummond, but he had the good sense to get real science on the Northfield platform rather than to juggle with mountebanks.

If the trustees of the Moody Bible Institute desire to make their institution a partisan and bigoted teacher of extreme literalism it is within their power to do so. It is not a pleasant spectacle to observe such a procedure in an age when the spirit of God is so evidently seeking to broaden rather than to narrow the basis of Christian faith and fellowship. But it is an inalienable right to champion any cause. The point we raise at this time is simply this: By what right does this institution appeal for money and

a constituency in the name of a founder whose true purpose and fundamental ideals the institution has deliberately abandoned? This is what Moody Bible Institute is doing. The affront is not one which the family of Mr. Moody alone should be allowed to bear. There is a large Christian public in whose experience the Moody tradition has woven its ineradicable influence, who feel that they have a stake not only of sentiment but of duty in the matter. This public should support the righteous demand that the Moody Bible Institute recapture Mr. Moody's spirit and standards or else cease to degrade his name in the exploitation of a purpose which is so contrary to all for which he stood.

Magic, Science, and Religion

TWO new books of interest and importance serve as reminders that magic is not a mere tissue of nonsense and folly but a very fruitful field for study in connection with the early history of both science and religion. Frazer's "The Golden Bough"* which in previous successive editions had grown to twelve volumes is now issued in a condensed one-volume edition. It is already a classic, indispensable to students of folk-lore and primitive life. It includes a vast collection of data in regard to primitive beliefs and practices and especially the relation of magic to primitive religion. If the larger work was dangerous to religion, as some have said, the smaller one will certainly be much more so. No treatise that costs sixty dollars can corrupt the public very extensively, but this new and relatively cheaper edition will be much more generally read. Lynn Thorndike's "History of Magic and Experimental Science"† deals with magic as it merges into science and with the literary records of both from the first century to the thirteenth.

The magician was perhaps the first professional man and the range of his activities covered man's most vital interests: healing disease, success in war and in the chase, control of the weather, fertility of the soil, finding lost objects, and many more very practical matters. Frazer's thesis is that man, in his efforts to understand and control the phenomena of nature, has passed through three successive stages: magic, religion, and science, a simple generalization which reminds one of Comte's successive "theological, metaphysical, and scientific" stages. Both are guilty of some undue simplification in the interest of schematic symmetry and both discredit religion by identifying it with primitive practices without observing that the relationship of science to primitive magic is perhaps even closer.

Magic is based upon two general principles. The first is a sense of regular and dependable sequence in nature, together with an observation of only the most superficial resemblances and relationships. A lion is strong, therefore wearing a lion's skin will make a man strong. Thunder precedes rain, therefore a noise resembling thunder, the beating of a drum, for example, will produce rain.

A wax image can be melted in the fire, therefore if a wax image representing a person is melted, he will sicken and die as his image melts away. And the second idea is that objects which have once been together still influence each other even at a distance; so that, for example, the possession of a lock of a person's hair or parings of his fingernails places him in the power of his enemy, or a man may be successfully attacked by stabbing his shadow or his footprint. Primitive man develops a thousand processes for the control of his world through the application of those principles. But through prolonged experience he finds that they do not work. Beating the drum does not bring the rain; the enemy remains vigorous in spite of the fact that his image has been melted. The very principle of cause and effect seems to break down. It must be, therefore, that the world is ruled not by dependable law, but by personal whims and caprices. This interpretation of nature introduces the "religious stage," in which events are conceived as controlled by the arbitrary will of spirits and gods. Appeals to the gods, therefore, take the place of the practice of simple magic. But in time this, too, breaks down in practice, for too often the storm is not stayed, the disease is not conquered, the crop is not increased by an appeal to the spiritual powers. So man reverts to the theory of natural causation, but this time with more adequate observation and less dependence upon superficial resemblances and analogies, and the result is science.

This is an interesting theory, but it is open to three criticisms. First, it ascribes to primitive man a more intellectual process than facts seem to warrant us in crediting to him. He does not so completely rationalize his life. He has no such firm conviction of the reign of law and the uniformity of nature, as is assumed in this explanation of the origin of magic. Second, mankind does not lay aside one set of ideas and take up another, for example putting aside magic for religion and religion for science, but adds new ideas to old ones, whether consistent or not, and carries on the old ones, sometimes in a less prominent place in the world-view, but always ready to come to the surface again. This is abundantly shown by the persistence of magical ideas even to the present day and among civilized groups. Hegel says that magic has existed among all peoples and at every period. It exists today even in civilized lands. The persistent idea that, since the sitting of thirteen people at a table was once followed by a tragedy, that number at table will always be followed by a tragedy and, by further analogy, that number will bring disaster in whatever connection it is found, is a piece of reasoning quite on the level with that which leads the savage to beat a drum to produce rain.

The third criticism has to do with the place given to religion in the scheme of things. The production of specific material results is only one aspect of religion even in the primitive stage, and is an aspect of diminishing importance in the higher phases of religion. The truth is that there are two kinds of problems with which man is confronted, whether in early times or in the most cultivated society. One is the problem of understanding the

*"The Golden Bough," by Sir Andrew Frazer. Macmillan. \$5.

†"History of Magic and Experimental Science," by Lynn Thorndike. Macmillan. 2 volumes. \$10.

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sequences of the phenomena of nature and, in so far as possible, controlling them in his own interest. The other is the problem of interpreting the facts of his experience in terms of his own relationship to other persons, the evaluation of himself and his fellows, the finding of the meaning of life, the discovery and appreciation of its most satisfying values. The first is the field of science; the second, of religion. If one thinks of religion today as finding the most characteristic field in producing financial prosperity and physical health, it is no wonder that he should relegate it to a place just after magic in the childhood of the race and should consider that science is the modern and better way of doing what religion has unsuccessfully tried to do. The escape from such an unworthy estimate of religion lies in recognizing its true field.

These books about magic are of the greatest interest and importance. They help one to understand out of what kind of stuff human nature is made, how imperfectly rational, how tenacious of old customs and age-long habits, how incredibly credulous at times, even if suspiciously skeptical at others, and how closely woven is the fabric which binds individuals together in tribal and racial unity. They show us how long ideas and practices persist after they have ceased to be of any use or validity, and what silly errors wise men can make, and what a struggle modern science has had—not against religion but against earlier science. After reading "The Golden Bough" and "History of Magic and Experimental Science," we do not feel in the least ashamed of religion or at all inclined to concede that the religious view of the world represents a primitive stage of thought which must be, and in large part has been, supplanted by the scientific view as man's knowledge becomes more adequate. We are rather led to the conclusion that, just as magic has gradually though incompletely given place to science as a means of understanding and controlling the sequences of natural phenomena, so crude and primitive religion has given place to a religious interpretation of life which is consistent with the present stage of intelligence. There are primitive survivals in both fields, for the spirit of magic still lives. It manifests itself in the wide popularity of certain healing cults whose plausibility rests wholly upon superficial analogies and similarities, in political attitudes which are governed by words and phrases used as irrationally as any magic formula or incantation, and in religious conceptions and practices unrelated to reality, over-insistent upon formulæ and ceremonial, and incapable of

being stated in terms of clear meaning. But neither religion nor science need feel embarrassed by the crudities of their early ancestors, nor even by those exhibitions of contemporaneous antiquity which still survive. There is far more of interest than of shame in these records of magic and early religion, and if science is willing to have the family records published, religion can certainly stand it.

The Shortage of Towels

Parable of Safed the Sage

I RODE one night in a Pullman car, and after I had slept, I still rode on. For my journey was a long one. And verily, I have many long journeys. And the Porter was very Parsimonious with his Towels.

And the day was Hot, and whatever Comfort a Traveler found was in Occasional Washing. And there were Very Few Towels in the Rack.

And I inquired of the Porter concerning the reason.

And he said, This is the Front Sleeper. And the men's end is next to the Day Coach. And men come in from the Day Coach, and wash, or pretend to wash, and they Carry Away Towels.

And I inquired of him, Are the folk in the Day Coach less Honest than those in the Pullman?

And he said, They who ride in the Pullman are none too honest; but they pay the Company for the privilege of what they Steal.

And I said, Hast thou much trouble with theft?

And he said, Every Porter hath checked up against him his losses, and if they grow so as to be larger than the average of those of other Porters, then is he Censured or Fired. And we learn to notice as we make up the Berths, and count the Linen and the Blankets.

And he said, Those Students in Colleges they have No Conscience. At Ithaca and Syracuse they must not teach those men anything but just how to Swipe Things. I believe that if I could go through their Fraternity Houses, I should find them Full of Pullman Blankets. Verily, no man who is a College Student ought to be allowed in a Pullman Car with a bag larger than is necessary for a Tooth Brush.

And I heard from him much more.

And I asked, Do not the Porters steal some things when they find they are below their Average?

And he said, The Mark on the Pullman Linen will not come off. No sir, there is no way to get it off. And what would I do if I should be sick, and some one from the Company should visit me and find my Delirious Head resting on a Pullman Pillow Case? No sir, some Porters may steal a little to keep up their Average, but I do not consider that is Right or Safe.

And I said, Nothing is Safe that is not Right. Nevertheless, the Passengers on this Car desire that they keep themselves Clean. Therefore, I pray thee, get us some Towels.

And he said, Yes sir, but it is a pity that all men are not Honest.

And I think so, too.

The Pebble

MY newly graveled path was rough that day:
One pebble, larger than the others, lay
Too near my feet, and with disdainful shoe
I struck it sharply and away it flew;

And as it sped, its quartz-veined surface flashed
A thought that left my blinded soul abashed:
A dullard's instant, only, do we take
To spurn what God worked centuries to make!

ANNA ROZILLA CREVER.

Darwin and Calvin—Natural Selection and Supernatural Selection

By Elmer E. Snoddy

ALTHOUGH the fundamentalists failed in their attempts to get through the recent general assembly of the Presbyterian church a resolution against evolution they did succeed in getting one through for the Westminster confession. Inasmuch as natural selection is the heart of evolution as they understand it and supernatural selection is a primary doctrine of the Westminster confession the position of the fundamentalists of the assembly may be defined by saying that they are against natural selection but are for supernatural selection. In the light of the striking similarities of these two doctrines it is really difficult to understand why the supernatural selectionists should find fault with the natural selectionists. Or, to put the question in another way, why should supernaturalism of the Calvinistic type find fault with naturalism of the Darwinian type?

To begin with, both conceptions are much older than Christianity. There was a Darwinism before Darwin and a Calvinism before Calvin. Both conceptions come from a time far back of these men. Darwinism was the working creed of the Greek sophists in Athens four hundred years before Christ. It may be found stated in incomparable fashion on the pages of Plato's Republic. It is the philosophy of the strong individual and according to it all the forces of nature work for the selection and survival of the strong man. It is this ancient philosophy that the fundamentalists are combatting, and not the scientific conception of evolution as they suppose. And of course all Christians wish them God-speed in their opposition to it.

SCIENCE AND NATURALISM

But now, it may be asked, did the truly modern conception of evolution get itself yoked up with this ancient philosophy? The answer is easy. Science from its very beginning in all of its conceptions was captured, appropriated and exploited by naturalism for its own selfish interests. So thoroughly did naturalism do its work that even to this day, not only in the mind of the average religious leader, but in the mind of the average scientist as well, science and naturalism are identical terms. The great scientists, of course, well understand the difference. The disentanglement of science from naturalism in the mind of the common man is the imperative need of our time. If along with their opposition to naturalism the fundamentalists would consume some of their zeal in this task their zeal would be more welcome.

But Calvinism also is ancient. It is as old, at least, as the book of Deuteronomy. It was the working system of the Jewish rabbis at whose feet the young Saul of Tarsus sat as a theological student in Jerusalem. And so thoroughly did their system master the mind of the young rabbi that he was never quite able to free himself from it in spite of the fact that at his conversion a contrary ideal broke in upon his soul with divine power. Calvinism is a group

philosophy and according to it all the forces of the supernatural order work for the selection and survival of the strong group.

But the fundamentalists overlooked this fact. Just as they failed to see that the philosophy of natural selection against which they voted is pre-scientific, sub-scientific, and in the present situation positively anti-scientific, so they failed to see that the philosophy of supernatural selection for which they voted is pre-Christian, sub-Christian and in the present situation positively anti-Christian.

It also needs to be understood that just as naturalism captured modern science and exploited it, so supernaturalism of the type under consideration captured Christianity and through all the centuries has exploited it for its own selfish purposes. Christianity and science are friends and fellow-workers in the divine task of building the kingdom of God, but they are sworn enemies of these ancient dogmas that have done so much in the past to hinder the work of God. The real issue is not between Darwinian naturalism and Calvinistic supernaturalism, but rather between both of these on the one side, and the Christian and scientific idealism of our time on the other.

DEGRADING MAN

It is surprising, too, how similar these two systems of thought are in their conception of man. The fundamentalists decry the degradation and brutalization of man by their opponents. But people who live in glass houses should not throw stones. It is really impossible to imagine a more degraded being than man as he is pictured in the literature of Calvinism. The fact is that both philosophies work with a dehumanized and deethicized conception of man. From the standpoint of Christ it is hardly fair to call the being they have in mind man. For naturalism the life of man in his natural state is according to the father of English naturalism "solitary, poor, nasty, brutish, and short." According to the Westminster confession man is "wholly defiled in all the faculties and parts of soul and body." As such he is "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil."

The fundamentalists have much to say about the Darwinian ancestral tree. Here is our ancestral tree according to Calvin: "From the putrified root, therefore, have sprung putrid branches which have transmitted their putrescence to the remoter ramifications." If one were compelled to choose between an ancestral tree oozing with animality at every pore and one oozing with pus at every pore he could hardly be blamed for choosing the former if for no other than sanitary reasons. But fortunately one is not limited to these two conceptions. For his estimate of man he has the conception of Christ at his disposal, which is as far from these as day is from night.

When we come to the selection process we come to the very heart of each system. And from the standpoint

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of man how similar they are! And man is the one most vitally interested because by the selective process his whole career is determined. As everyone knows, natural selection gives man no part in the determination of his career and destiny. The "iron laws of nature" leave no place for human freedom. A cosmos in which the law of natural selection is supreme is a mechanism through and through. Man is a sort of automobile with no need of a chauffeur, for every movement is determined by cosmic forces as it runs on a pike already laid down. Even Huxley in his celebrated lecture on the automatism of animal life held that the mind had no more to do with the control of human behavior than did the escaping steam of the whistle of a locomotive with the running of the locomotive.

But does supernatural selection give to man a larger role in the determination of his career and destiny? Not a bit. "God from all eternity did freely and unchangeably ordain whatsoever comes to pass." "Predestination," says Calvin, "we call the eternal decree of God, by which he has determined in himself, what he would have become of every individual of mankind." And this eternal decree is wholly "without any foresight of faith and good works" and without reference, too, to the welfare of his creatures. Hodge thinks that for God to have in mind the welfare of his creatures in his decrees would mean his abdication.

PREDESTINATION

Jonathan Edwards, one of the most courageous and consistent interpreters of this philosophy, declares without a single reservation that "God decrees all things, even all sins." Edwards is bold, and holds that for God to permit sin is to will it. For him every human volition in time is but the execution of a divine volition in eternity. The human automobile according to the supernatural selectionists is provided with a chauffeur, a chauffeur to be sure who is aware of the course of his machine but who has absolutely no part in determining that course. The fact is that a universe in which the law of supernatural selection is supreme is just as mechanical and just as void of ethical values as is the universe of naturalism. Both are forms of European monism and have no place in American life and on American soil.

The fundamentalists charge the doctrine of natural selection with cruelty. And they are right in so doing, for it is an inhuman doctrine. But after a fresh reading of Jonathan Edwards' volume on Original Sin the writer is really in doubt as to which system is the more cruel. Lecky declares that Edwards' work on Original Sin is the most cruel book ever written by the hand of man. Lecky is not far from the truth. For Edwards the destructive activities of nature, the suffering and pain of human life, death with all its tragedy, are but "manifestations of the awful frown of God attending the stroke of his hand."

Edwards refers with a sort of religious fervor to the doom of the infants in Sodom, the slaughter of the infants among the Canaanites, the judgment pronounced upon the infants in Deuteronomy, even the eating of them by their mothers, as evidence of the inherent sinfulness and corruption of human nature even in children and also as manifestations of God's holy wrath against them. War,

disease, natural calamities, are the ways in which God eliminates the non-elect and hurries them to their eternal doom, all for his own glory. One feels as he reads Edwards that he is in the court of a Herod hurrying off his edicts and soldiers for the slaughter of infants on the ground that when arrived at maturity they might be a menace to his power. How different from him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

SOCIAL ROOTS OF BOTH DOCTRINES

In the light of all these considerations, the pre-Christian and sub-Christian character of the doctrine of supernatural selection, its dehumanized conception of man, its non-moral and mechanized picture of the process of selection, and the utter heartlessness of it all, it is really a serious question as to why the supernatural selectionists should find fault with the natural selectionists, granting that the latter are everywhere in the wrong.

The social implications of these theories are of especial interest. Calvin's theology was the intellectual organization of the social ideals of the urban aristocracy of western Europe. This was an industrial aristocracy rather than an agricultural one, as was the landed nobility of the medieval period; and during the sixteenth century as a result of the discovery of the new world by Columbus the economic power formerly held by the urban aristocracies of southern Europe rapidly passed into its hands. By a wonderfully skillful use of biblical material found in abundance on the lower levels of the Bible, Calvin was able to clothe the aristocratic ideals of his group with supernatural authority. A group socially and economically selected now became a group divinely and supernaturally selected. The social and economic idealism of the group was enhanced by the idealism of the Christian religion. What Calvin did was to exploit the Bible for ideals that were alien to the Bible at least on its higher levels.

DEMOCRACY AND CRITICISM

Now two movements of our time have rendered the Calvinistic system of thought obsolete. The first of these is democracy and the second is biblical criticism. Calvin had no sympathy whatever with democracy. Well does McGiffert say: "Not liberty but bondage was dear to Calvin. He distrusted not only the natural man, but the Christian man as well." He was ruthless in his opposition to the anabaptists and independents of the reformation, the real democrats of their time. And did not John Cotton, a great American disciple of Calvin say: "Democracy I do not conceive that ever did God ordain as a fit government either for church or commonwealth. If the people be governors who shall be governed? As for monarchy and aristocracy they are both clearly approved and directed in scripture." A system of thought built on an aristocratic last cannot possibly survive in the presence of modern democratic ideals. "Calvinism was doomed" says Mecklin, "in spite of the noble role it had played in the cause of freedom, because it was fundamentally aristocratic rather than democratic."

Modern biblical criticism has furthered the decadence of

Calvinism by invalidating its appeal to the Bible. Scientific criticism provides an objective control for the interpretation of biblical material and thus makes it impossible to read into the Bible ideals alien to it. It has also shown that the proof texts of Calvinism come from the lower levels of the Bible. The Hebrew prophets and Christ were opposed to the very ideals to which the Calvinist appeals.

STRUGGLE FOR EXISTENCE

The Darwinism which the fundamentalists have in mind was the intellectual formulation of the social and economic ideals of the English industrial revolution. Its doctrines of "struggle for existence," "natural selection," and "survival of the fittest" were born in the fierce and tragic struggles of that movement. That movement as all know was motivated by a radical individualism and was characterized by a ruthless and unlimited competition between individuals in economic matters. Its fundamental assumption was that man is motivated in all his activities by self-interest and that where individuals are left free to pursue their own interests unhampered by any kind of social control the common good is bound to ensue in spite of all the conflict and sacrifice involved.

By a skillful use of scientific material certain nineteenth century thinkers were able to endow the ideals of the movement with the authority of nature. They read into nature the ruthless conflicts of the economic order of the time and thus got the sanction of nature for the economic order. "Man's inhumanity to man" thus became part and parcel of the natural order. The voice of the critic was silenced by an appeal to nature. Although Darwin had little to do with the actual formulation of the philosophy that now bears his name, it is as clear as day that the ideals of his time played a large part in his interpretation of evolution. Before we can have a strictly scientific conception of evolution the part played by these ideals must be eliminated from the Darwinian interpretation.

DEMOCRACY AND SCIENCE

Now Darwinism has been rendered obsolete by the same forces that made for the downfall of Calvinism, namely, democracy and science. Darwinism was just as undemocratic as Calvinism. For it life is "a war of all against all," in which the "strongest, the swiftest, and the cunningest live to fight another day, while the weakest and stupidest go to the wall." Or to put the ideal in the words of Nietzsche: "The weak and defective shall go to the wall. That is the first principle of our charity. And we must help them go." Such a philosophy simply cannot survive in the presence of the ideal of modern democracy with its programs of cooperation and service.

Current science has undermined Darwinism by invalidating its appeal to nature. As with the Bible so with nature, science provides an objective control in the interpretation of natural phenomena so that it is no longer possible to read into nature ideals alien to it. The laws of nature which were so definite and absolute in the thought of the nineteenth century thinker "are no longer regarded by any scientific man," says J. Arthur Thomson, "as neces-

sities which things have to obey." This statement by a great scientist simply makes null and void the law of natural selection as an objective force determining by its operation the survival of living beings.

In the light of these considerations it is plain that the controversy raised by the fundamentalists in the general assembly is over issues that are obsolete. The philosophies of natural selection and of supernatural selection are both irrelevant to the real issues that face the Christian church at the present time. Really, these philosophies were made to bite the dust in the world war. They had much to do in causing that awful conflict and perhaps in the providence of God it was right that they should breathe their last on the battlefields of a war which in so large a way they had helped bring about. Howsoever far reaction may carry us it can never carry us all the way back. The very conditions that gave these philosophies birth have disappeared forever and new forces have come upon the scene which make their revival absolutely impossible. It is unfortunate that the Presbyterian church, so rich in ethical and spiritual idealism, should be hindered in its great enterprises for the kingdom of God by a controversy over an obsolete issue. It no doubt can find much consolation in the thought that its troubles are not unshared by others.

BLOCKING THE LORD'S HIGHWAY

On a certain pike in Kentucky is a covered bridge, a relic of the olden time. This bridge is so narrow that but one automobile can pass over it at a time. At each end of the bridge is a sharp curve, so that it is difficult for one to know before he enters the bridge whether the way is clear or not. Recently two drivers entered the bridge at about the same time. Each claimed prior occupation and neither would give way to the other and back out of the bridge. As the controversy continued automobiles began to accumulate at each end of the bridge. But the disputants had no thought of the interests of these; each was thinking only of getting the better of the other. Finally the waiting drivers sought the aid of the village marshal, had the two disputants arrested and thus cleared the bridge for the waiting autoists.

Is not this bridge a parable? The bridge stands for the assumptions that made the long and bitter controversy between the Darwinian natural selectionist and the Calvinistic supernatural selectionist possible, assumptions that are now as obsolete as is the bridge. The two drivers in the bridge are the advocates of these rival philosophies ever engaged in disputation but never arriving at a solution. The waiting autoists at either end of the bridge represent the men and women whose first interest is that of furthering the traffic on the King's highway, but who are hindered in their purpose by the controversies over these rival but obsolete philosophies.

The moral of the parable would seem to be this: We are in need of a new bridge, one so spacious that it will not be possible any longer for those who choose to engage in controversy over obsolete issues to hold up the traffic of the Lord.

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A Sermon by John A. Hutton

Dr. John A. Hutton will begin his ministry in Westminster Chapel, London, as successor to Dr. Jowett, in October. He visited his new congregation on June 10 and preached a sermon which has whetted the appetite of his people for the real opening of his ministry after vacation days. Mr. Albert Dawson, formerly editor of *The Christian Commonwealth*, reported the sermon for *The Christian Century*.

"Until I went into the sanctuary." Psalm 73:17.

THERE are some psalms that do not arrive at any conclusion, and these are amongst the very greatest psalms in the word of God. You seem to see a poor soul tossing himself on his pillow and heaving about on his bed in distress of mind, and at the end of the psalm he does not see one inch further into the darkness than when he began. But here is a psalm that does reach a conclusion, and the conclusion you find at the very outset. The man thanks God that he very nearly did something but did not do it. A great many psalms begin in that way, with a kind of exhibition of gratitude to God for having escaped something. What was it that this man escaped? That is the whole subject. If a man were to meet you and me outside and tell us with a glowing countenance, "Truly God is good, for my feet had well-nigh slipped"—if a man were to say that to you and me, we should conclude at once that what the man was referring to was some particular breach of a command, some public transgression of which he was very nearly guilty, but which he was saved from. That is what we should conclude.

SAYING AND DOING

But this good man—for I hold a man to be a good man who is fighting a battle—this good man is thanking God, not because he very nearly did something which he did not do, but because he very nearly said something, and he thanks God he did not say it. You and I might think it was a less heinous offense to say a thing than to do a thing. That is where we are wrong. I really believe that the very deepest expression of ourselves is in our speech. What we say about life is the most decisive thing about us. A man does many a thing which he protests against, but if a man says a thing he is all in it at that time. So our Lord said, "By your words you shall be justified, and by your words you shall be condemned." The curious thing is that this man tells us that he very nearly said it; he tells us indeed that he thought the thing but he did not say it. We might say, with a kind of smartness, "If a man thinks a thing he might as well say it." A thousand times, no. It depends upon what you mean by that. There are any number of thoughts that visit us, you and me; they are not ours, we do not want them; they have come, we do not know where from, but they visit us when we are tired, or in a certain climate, or amongst certain people, or when we have read a certain book, or have allowed certain things to happen within us for which we were perhaps partially responsible. All sorts of things come to us, from all sorts of places; in a sense they are ours, in a sense they are not ours. One great section of our belief in God is that he can discriminate and sort out the things that are ours and the things that simply come to us.

Take this line of thought for a moment. We human beings, on any hypothesis, have come a long way—descent or ascent. For my part, I was never very much distressed by the evolutionary hypothesis as having any devastating effect upon faith. It always seemed to me that you cannot say anything more humbling about man than the Bible itself says. You may suggest all sorts of lowly associations that we once had, away back in the abyss of time, but even so you do not arrive at anything more degrading about man than the Bible says, which declares that man was made out of the dust. You cannot get any lower down than that. The Bible however declares that it was God who made man, and that is the whole difference. On any hypothesis, we have come a long way. Able biologists and anatomists will tell you of absolutely indisputable proof that the human body, as a physical organism, contains all sorts of vestigial left-overs, which explain a great deal. For example, they will show you the reminiscences of the gills of a fish within a man, and other kinds of lowly and humble things. A number of my good friends allow themselves to be worked up into a great deal of anxiety about that.

EVOLUTION AND FAITH

I do not think there is anything to be anxious about, if you take all with faith, that is to say with humor, because on any hypothesis, we have not remained on that lower level. To put it quite concretely, we have got up. It is a hard thing to get up, even once, but to get up and to stay up for millions of years, why, I should suggest that nothing would explain that but God. Still, the fact that we have come a long way, and have had perhaps all sorts of lowly associations in passing, that has left behind us a certain liability. Our past is always likely to overtake us. Sometimes a wind from our own past, from our own biological past, even, breathes over our spiritual life, and tries with its insinuations and innuendoes, to trip us up on our purely human career. There are low voices in literature which develop that particular line of seduction. So we live in an atmosphere where these things are offered to us. They are not ours until we make them ours. Our Lord, who is always in front of us, who seems to have understood all these difficulties that would occur to his faithful people—our Lord said, in his infinite charity, "It is not what entereth into a man that defiles him, but what cometh from a man"—the things that he puts the seal of his personality to, saying, that is mine. That only, said Jesus, in the sight of God is his.

So this good man says that he thought certain things, but that he thanks God he did not say them. What was it he thought? Here it is, in a word: he very nearly lost his faith. That is all. He very nearly said that life was a senseless, a rotten thing, and he tells us that he thanks God he did not. He tells us how it happened, and it is how it always happens.

LIFE'S INEQUALITIES

He saw what we call the inequalities of life; he saw some people, as he thought, unscrupulous, who in the language of the world had prospered amazingly. He saw some other

people who, as the result of their own sacrifice, had not succeeded in the eyes of the world. As he gets to thinking about those people who had prospered, he begins to get more and more angry, and he becomes more and more unjust. He describes them as only a very angry man could describe them—so that you can see them. He tells you about violence covering them as a garment, and their eyes standing out with fatness; they have more than heart could wish. "They speak loftily"; they do not see the immediate thing, they just see away in front; they do not need to look at the immediate thing. If anyone says, "Yes, but what about God?" they say, "God? what does God know about it?" Then they begin to talk science and philosophy, about the myriad stars, or the millions of years it took to lay the old red sandstone. We do not know for a little while what they are at, but it is just an attempt to browbeat you and me, simple people, out of our faith. Their idea is that God is such a wonderful Being, dealing with such wonderful things, so infinite, that he cannot be expected really to know or to care anything about the like of you and me. Do you see? Satan transformed into an angel of light, Satan talking philosophy and theology with a view of destroying our belief in God's particular providence. So they say, "How doth God know?" or, as the English prayerbook version of the psalms has it, "Tush, how should God perceive it?"

This good man tells us that such was his state of mind. Life is full of such questions as he was asking. The great question today—you thoughtful people will agree with me—is not, Is Christianity true? but, Is Christianity possible, is it livable? That is the difficulty. We have got beyond the purely intellectual apologetic for Christianity and we are now in a far more difficult business. The Christian church has to prove, not as in the early days, up to about the fifteenth century, that Christianity, or belief of any kind, is intellectually true, harmonious with the reach of man's mind; but we have a more difficult task to tackle in these days—to create a world in which Christianity is credible. Do you see? Meanwhile, until that great day is arrived at, by our life and sympathy and prayers and faith, it is the whole business of our belief to make life liveable for those who are still distressed.

HOW THE CHURCH SAVES

This good man tells us that he saw that if he kept his eye on these inequalities, and these prosperous bad people, and all that, he would really lose his faith; whereupon he did a wonderful thing—he ran into the church. He ran into the church in order to save his soul from the great negation. There he sat in a corner. I think there should be corners in the church—I mean places where people like Nicodemus could come and sit down without being pounced upon, and think out things. There are a great many people today who are in that mood, who want to come to Christ by night. We must not mock them, we must not be more censorious than our blessed Lord was. He did not reject Nicodemus for coming at night; he did not say, "Oh, no, no, unless you come right into the open and wear some insignia on your coat that you belong to me I shall not begin to have anything to do with you." That is not Chris-

tianity at all. Well, this wild man sat in a corner, and there as he sat he thought these thoughts.

I do not know what he saw in the church. For all churches that have been real churches have tried to mean the same thing, both before Christ and after; they have tried to deal, with respect, with the tragic movements of the human soul. The good man, as he sat there, may have seen some old saint engaged in prayer, or he may have heard from some word of holy scripture the story of the faithful men of old who had suffered and who would not abandon their faith. Or, on that day, he may have seen some mothers in Israel bringing their little children on the eighth day to be dedicated to the Lord. I rather think it is that, you know; and as he saw these mothers in Israel—surely the real apostolical priesthood, surely the real vessels of faith, the mothers of the human race—as he saw these simple women holding up their little babies, declaring their belief in the ultimate decency of life, that is to say, in God, something went soft within him, and he remembered that once upon a time his mother, who perhaps was now in another land, had held him up and dedicated him to God.

A VOTE FOR RIGHTEOUSNESS

At any rate, this good man suddenly saw the whole thing, and it is what I want you to see, because if you see it you see everything. Suddenly it dawned upon this man and he saw the whole thing. He said, I would rather be wrong with these people—that old saint in prayer, and those Hebrew mothers holding up their babes to God and pledging that it did not matter what diseases their little children might have and what suffering, and how these little children might later break their hearts—it did not matter, they were here saying before God that they would be mothers to them to the end. And thus, as this wild man in the corner saw these women holding up their children, suddenly his heart went soft and he said, I would rather be wrong with all these than right with those outside.

Here is this universe capable of all sorts of interpretations. There is a great deal to be said for the view that there is nothing in life but what you see. There is so much to be said for the disheartening view of life, that God sent his Son into the world in order to tilt the balance to the side of faith. You vote for the great view. You can have any universe you like. If you vote for the view that there is nothing in life, verily you are that kind of man; but if you vote for the view that life is sacred, a thing in which the fine view is always being threatened, and therefore needing people who will lay down their lives for it, if need be, and work for it, and speak for it, and live for it, and die for it, then you are on the side of the sufferers and the saints, and on the side of Christ. It is your vote. What think ye of Christ, sirs, when all is said and done? Life, character, Christianity, may be true values. Have they your vote to be true?

TESTING THE CHURCH

I do not know any test of a church comparable to this test. It is a test which I should like to try myself by in the years that lie before me, if God should spare me—the test to which this wild man subjected the church which he entered. There was something in that church which

made his wild heart quiet, something which delivered him from the despair of the things that are seen, and something that disposed him to take a high note himself, something that made him feel that to seek anything lower than the best is a disgraceful decision for a man. The church did that. That, then, it would appear, is the function of the church. As that wild man sat there he suddenly came within sight of a holier order of living, a new system of values in which the last were first and the first were last; he came within sight of the cross of Christ, that contradiction to the wisdom of the world; and he was satisfied. He decided that he would rather be wrong with Christ than right with those who cursed him.

In the old days, I suppose behind the preacher here there would be the figure of a cross, with our Lord stretched upon it, in stucco or in wood. There would be the bloody brow, and hands and side and feet. Our fathers took that down, I think quite rightly; but they were right only on one hypothesis. If they could do without it they were

right. In those old days, anyone coming in could, in a sense, see what the whole thing was about. Well, now we have not that, therefore we must have the other. There must—and I shall ask all the good people who wait upon my ministry here to assist me to this great spiritual end—there must always be here something which softens a man's hard heart, or quiets his wildness and excess, or suggests to him something that he was forgetting, letting loose upon him a flood of baptismal tears, by which he may leave this place a new man. The Stoics knew a great deal about human nature, who declared that the sense of shame is the basis of all virtues. I really believe that one great function of our Lord's sacrifice is, in order to make us ashamed of ourselves. I do not know a finer feeling in the world, face to face with the cross of Christ, than just to be ashamed. "When I survey the wondrous cross on which the Prince of Glory died," I do well to be ashamed. And shame is not shame unless it embodies a holy resolution henceforward to be other and to be better.

What Shall We Do About War?

By Kirby Page

WESTERN civilization cannot withstand the shock of another world war. And yet the seeds of another great conflict are now being sown in the Ruhr and in the near east. The evidence seems to indicate that the nations of Europe are determined to commit suicide. A million more men are now under arms than was the case in 1913. Seldom, if ever, has there been such widespread and intense hatred as now exists between the various nations. The economic life of Europe is being strangled by tariff barriers and customs walls. Commercial rivalry, long recognized as a fruitful source of war, is growing more intense. Coal, iron, oil, raw materials, trade routes, world markets—around these the nations are assembling for a stupendous struggle. There is no room for doubt that we are threatened with another world war unless drastic measures are taken within the near future.

What shall we do about war? This is no academic question. It is nothing less than a matter of life and death for European civilization. In order that we may gain in clarity of thought in the present discussion, let us concentrate upon the question. Should a follower of Jesus ever sanction or participate in war as a means of achieving a righteous end? Is war a "method" to which we can give our support?

Perhaps it ought to be pointed out that war is not an end. It is a way of reaching an end. It is not enough, therefore, to be sure that the end sought by means of war is justifiable. Moreover, war is not an attitude or a spirit of mind. The fact that many soldiers are motivated by love and self-sacrifice sheds no light whatever upon the question as to whether war as a method is justifiable. Furthermore, we are not at this point considering theories of the use of force. Force is used in war but there are so

many other ways of using force and war involves so many additional factors that the question of whether war is justifiable is not settled by conclusions with reference to the use of force. We should not confuse a discussion of war with a consideration of the police power. There are many things in common between war and police but there are so many factors that are utterly different that the validity of war cannot adequately be determined by discussing the question of police.

We are not attempting to say that the object of war or the spirit in which it is waged is not important nor that a discussion of force and police is not needed. We are only saying that an attempt to reach a decision with reference to war merely on these grounds fails to take into account many other vital considerations. We are convinced that clearer conclusions can be reached if we concentrate upon war as a method of dealing with disputes between nations. Should a Christian ever sanction or participate in war? As an aid to the answer of this question we should like to ask four other questions.

I

Is war futile as a means of achieving a righteous end? In the recent great war there were three major objectives on the part of the allies: (1) To protect the helpless; (2) to abolish militarism and end war; (3) to make the world safe for democracy. As a matter of fact, did the great war achieve these three ends? Did it protect the helpless? The facts in the case are clear. Millions upon millions of relatively innocent persons were killed because the allies attempted to resist Germany by means of warfare. It seems impossible to believe that Germany would have slain in cold blood millions of men, women and

children if she had been resisted by other means. There probably would have been other evil consequences, but upon the point under consideration there does not seem to be room for a difference of opinion. War simply does not protect the lives of the helpless, neither does it protect the morals of men and women. War always brings with it a lowering of moral standards and is the arch enemy of the helpless.

Did the great war end war? During the four years that have elapsed since the armistice, more than a score of wars, great and small, have been waged. A million more men are under arms today than was the case in 1913 and we are confronted with the imminent possibility of another great war. Surely no further proof is needed that war does not end war.

Did the great war make the world safe for democracy? The answer to this question is found in the growing bitterness between classes, nations and races; in the spirit of lawlessness which abounds; in the denial of civil liberties in many communities; and in the decreased efficiency of the machinery of civilization.

In the light of all the facts in the case, what shall we say with reference to the efficiency of war as a means of protecting the helpless, abolishing militarism, and advancing democracy and brotherhood.

II

Is war now so destructive that a real victory is impossible? At this point we are not referring to a war between a great nation and a small one, as for example, between the United States and Mexico, but to a war between major powers, or more especially between groups of nations. All the facts in the case seem to indicate that future wars cannot be confined to a single nation on either side. The whole tendency of the time is toward alliances and counter-alliances. It is doubtful whether any major power can remain neutral if another great war should come. The question, therefore, takes the turn as to whether or not western civilization can withstand the shock of another great war. The implements of destruction are becoming more and more deadly. Just as the armistice was signed the allies were preparing to launch a great offensive with gases that were far more deadly than any used hitherto. The next great war will not be a conflict between opposing ranks in the trenches but will be a conflict between whole peoples with every conceivable means of destruction being used—gas, oil, disease germs and poison. A great inventor recently told us that with the means now available a large city could be destroyed utterly within two hours.

The economic structure of the various nations is now in such a delicate state as a result of the great war that even at best it will require a generation to recover its stability and efficiency. Could this economic structure withstand another world war? Even without another war the situation is highly critical. In a recent magazine article, Mr. Frank Simonds, in referring to the struggle between France and Germany in the Ruhr, says: "Perhaps European civilization itself is going down in the wreckage. No victor in any proper sense can now emerge from the conflict. It is no longer a question of who shall come forth successful but of who shall survive." How much the more

will this alternative be clear in the event of another world war?

III

Is war necessary? Have we not now reached the time when no government can permanently retain the support of its people for an aggressive war? Even in the last war every belligerent government was compelled to appeal to its people on grounds of self-defense. It is unquestionable that the vast majority of soldiers on both sides thought they were fighting in self-defense. It was on this ground alone that the various governments were able to induce their citizens to undergo the privations and suffering necessary to a continuation of the war. The common people of all the nations are gaining in power. They are sick of war and will only sanction it or participate in it when they are convinced that they are fighting in self-defense. Does not this make it possible, therefore, to resist an aggressive nation by other means than military power?

If the various nations will put their own houses in order and will abolish the evil practices of their own governments, they will then be in a position where they can resist an aggressive nation by other means than war. Altogether too little use has been made of the power of social approval and disapproval. The various nations have thus far been handicapped in this regard because there has been so little relative difference in guilt. Individuals, groups and nations are very sensitive to the disapproval of their fellows. Most men would rather die than be called slackers. Nations are likewise sensitive to the disapproval of other nations. Moral condemnation and ostracism are powerful forces waiting to be used. The experiment of Mr. Gandhi and his followers in India has revealed the enormous power of boycott and non-cooperation. They came very nearly winning a great victory over as powerful a foe as the British empire and it is by no means certain that their victory will not yet be complete. This policy could be used with great power against an aggressive nation.

Of course, the real way to avoid warfare between nations is to outlaw war and erect processes of justice through which their differences may be settled. Differences between individuals were fought out so long as every individual went armed and depended upon his own power for self-protection and the maintenance of his rights. Courts and police were necessary before men ceased fighting about their differences of opinion. It seems perfectly clear that we can never abolish war until we declare it to be a crime and until we erect international processes of justice. Such processes, however, can be erected at any time the nations of the earth are so minded. Indeed, a beginning has already been made. Two practicable proposals are now before us—the world court and the league of nations. Neither of these instruments is perfect. Both need substantial changes, but the significant fact is that a beginning has been made and that the necessary changes can be effected when the nations so desire.

IV

Is war ever Christian? Is war a method which Jesus could sanction or use? This generation does not need to

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theorize about war. Bitter experience has revealed its true nature. We now know the realities of war. Bayonets, machine guns, heavy artillery, poison gas, boiling oil, air raids over defenseless cities, submarines, blockades, starvation—these are the weapons of war. We now know that modern wars cannot be waged except on a basis of falsehood and vicious propaganda. Lying and deceit are inherent in war. Are these weapons that followers of Jesus should use? If war is not sin, can any method of seeking a righteous end ever be sinful? These then are four questions which should be faced: Is war futile? Is it too destructive? Is it necessary? Is it ever Christian?

What shall we do about war? The following words are taken from a pronouncement recently signed by 160 leading Americans, including Harry Emerson Fosdick, William Jennings Bryan, John R. Mott, Frank A. Vanderlip, Bishop Brent, Roger Babson, Bishop McConnell, Frederick Lynch, President Henry Churchill King, Dean Shailer Mathews and Cardinal O'Connell: "There are some among us, of whom the signatories of this appeal form a small group, who regard war as the most ruinous organized sin which mankind now faces; who are sure that the war system and the Christian gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and the spirit of the gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial."

Shall we not go further and say: Since war is "the most ruinous organized sin" and since it is "futile as a means of furthering Christ's kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial," henceforth we will not sanction or participate in any war between nations under any circumstances whatsoever? The present writer desires to express the strong conviction that every follower of Jesus should go on record now as utterly repudiating war as a method of settling differences between nations. If we wait until an emergency is upon us, when passions are inflamed, when national patriotism is running high and when the avenues of information are controlled and we are victims of propaganda, it will be exceedingly difficult to withhold our sanction from war. Moreover, a vigorous repudiation of war now will enable us to have much greater influence in creating public opinion against war. If even a small fraction of the forty million church members in the United States should give warning now that they will not support another war, such action would have a powerful effect on governmental policies. Moreover, it would undoubtedly call forth similar action on the part of followers of Jesus in other lands.

If we are told that a refusal to sanction or participate in war may be regarded as disloyalty to government, we can only say that loyalty to Jesus' way of life takes precedence over loyalty to state. If we are told that the refusal to go to war may endanger our loved ones and even the welfare of the nation, we can only reply that long ago Jesus warned his disciples that loyalty to his way of life would bring suffering and in many cases death itself and

that it has always been dangerous to be really Christian.

On a basis of absolute loyalty to Jesus we can gain the necessary faith and enthusiasm required for the construction of the international processes through which differences between nations may be settled without resorting to war. Let us, therefore, unqualifiedly declare our intention never again to sanction or participate in any war between nations.

The Parable of the Foolish Engineer

By David C. Coyle

THERE was an engineer who had not learned to think before he spoke; and he retired into his inner consciousness and communed with the A Priori, after which he promulgated a theory to the engineering profession. He said: "No structure can possibly stand which is not founded on wooden piles. They are the untouched product of nature, and were the unfailing dependence of our forefathers."

But all the other engineers laughed at him and said: "If you will go down into lower New York, you will observe the Fosdick Building, which stands very high and solid, and people go to the top of it to see the view; it is not founded on wooden piles, and you are a nut."

So the foolish engineer retired again into his inner consciousness and wrestled with the world as it is, and when he came out again he was not as foolish as before. And he said: "It is true that buildings sometimes have been founded on other things than wooden piles; but the wisdom of our forefathers shows us that wooden piles are the only sure and unquestionable foundation."

Then all the other engineers laughed at him again, and said: "If you will go down into lower New York again you will see a whole row of buildings which our forefathers founded, as you say, on wooden piles. But in the course of modern progress a subway was built nearby, and the swamp which was under them was drained away, so that the fresh air got at the piles, and they went to pieces, and the buildings started to settle into the mud, so they had to be underpinned at great expense. You are therefore too simple."

This time the foolish engineer was much cast down, for he had been brought up to be logical; and though he hated terribly to go back on his forefathers he could not help seeing that he had made himself ridiculous. So he retired again into his inner consciousness and communed with the spirit of progress; and when he came out again he had acquired wisdom. He lifted his voice and said: "I see now that I was in error about wooden piles. It is evident, in the light of modern knowledge, that they are not the most desirable foundation for a building, but in swampy ground where no better footing can be had, they are better than nothing, provided we can make certain that they will never be exposed to the fresh air."

So the other engineers said, "Ah, now, you talk like a wise man."

It was high time.

Is Prohibition Slipping?

ALL vigorous action begets reaction. It is no occasion for surprise to find ourselves in the midst of a rather noisy protest against national bone-dry prohibition. Beneath it lies a quite wide reaction on the part of a great number of those folk who wag with the world, never being possessed of much zeal for reform of any kind. There are those who possess only a "coward's courage," fighting for the right only when it is popular, then hedging and faltering when the time of testing comes. Many law-abiding citizens manifest little interest in any change in law or custom, and when that change is of a constitutional nature and brings the course of society to a distinct turn in an otherwise habitual course of things, good or bad, they accept the readjustments with more or less complaining. The rummies are now able to mobilize all these latent elements and to beget in them an indolent judgment that the prohibition idea has been overdone.

Prohibition has not broken down; it is a splendid success. It is enforced quite as well as are laws against the adulteration of foods and goods. The percentage of motor drivers who break speed and other automobile laws is much larger than that of our citizens who break liquor laws. Iowa convicts 98 per cent of its prohibition violators who are caught and other genuinely American states equal or near her record. When the increase of social welfare is taken into account the record is beyond contradiction. In New York alcoholism has decreased by 80 per cent, deaths from all causes by 25 per cent, assaults by 50 per cent, arrests for intoxication by more than 50 per cent, and infant mortality by 55 per cent. In some of the largest and heaviest drinking city centers of the nation mortality has been cut squarely in two and the need of charity in the families of drinking men is only one-fifth what it was before prohibition. Meanwhile, there has been the greatest increase in savings deposits ever enjoyed by any people on the earth in a like period of time.

* * *

How the States Stand

Thus far, a distinctly backward step has been registered in only one state. New York has repealed her drastic state enforcement law. During the same legislative period a score of states strengthened theirs, some of them—Pennsylvania and Missouri—enacting the most drastic type of legislation. The referendums in Massachusetts and New Jersey changed nothing; these wet states merely registered their normal protest and remained as they were. California changed a 60,000 wet majority into a dry one of 35,000 and Ohio gave the drys a majority of 190,000 with only seven counties giving the wets a look-in. Illinois polled less than one-half her votes for beer and elected an out-and-out bone-dry congressman at large on the same day.

There is not a state in the Union west of the Alleghenies and south of the Ohio that would give a light wine and beer salesman a chance at life on a popular referendum, and it is doubtful if more than one-half of the others could be won back to legalized booze. The fact is that real America is dry, and dry permanently. Most of the present noise is being made in the states where the people are from 60 per cent to 90 per cent foreign-born or the sons of foreign-born. Commissioner Haynes has compiled statistics that show 90 per cent of the violators to be aliens or the sons of men who have not yet taken out citizenship papers. Judge Landis of Chicago says his court records show the same percentage. The other 10 per cent are largely criminal natives whose customers are alien or who "farm" the ignorant foreign boot-legger, as was found to be the case in the famous Gary, Indiana, cases.

In New York there has been some slipping. Wisconsin, however, gave the wet band-wagoners a sudden tumble and the Illinois legislature left them cold and wondering. The

Manitoba returns will give them heart. Our neighboring Canadian state slipped into a tumble by voting to allow holders of permits light wines and beer sold in government stores and direct from licensed breweries. There is to be no bar and no drinking on the premises, but there is to be drinking a-plenty—and another long stretch of our boundary line becomes a boot-legger's paradise. It is some gain to keep out bars, but it is a big loss to have intoxicants legalized, and in this month another vote will be taken to see if Manitobans want to join British Columbians in having drinks sold with sandwiches and other things that may be called meals, with every hotel room a possible drinking parlor.

The grocers and victualers of British Columbia say this plan has made for drunkenness, law-breaking and boot-legging in their province. In Manitoba 75 per cent of the manufacturers said the dry regime had increased production, and 85 per cent of them that it had resulted in more food and better homes for the wage earners. Of the school inspectors, 94 per cent of them testified that it had increased educational advantages and 95 per cent of the clergy that it had decreased poverty and vice and bettered living conditions. In spite of all this, the electorate voted for light wine and beer. Like Norway, they will find that light wine and beer means drunkenness and all that follows, and in due time will repent themselves. Such reactions should awaken us out of lethargy.

* * *

Governor Smith's Veto

Governor Al Smith's veto has made the welkin ring. It was news. All the reports of the twenty states that passed more drastic enforcement laws last winter did not fill one-tenth as much space in the newspapers as has been given to the New York veto. To keep laws is not news; to break them is. Thus, Ecorse, Michigan, and the three-mile limit at New York fill the news horizon. The rebound is to fill the minds of good citizens who never see a rum runner or meet a boot-legger with all sorts of imaginings regarding the wide-openness of their own town. In his gossip every man has something of the news column sort of psychology and wants to tell things that will excite interest through being exceptional. So office buildings become filled with booze agents, alleys trail a rum odor, basements are temporized stills and auto roads are highways of illicit trade. Nine-tenths of which is pure bunk.

So, too, much of the talk about the New York veto is pure bunk. Liquor is not legalized in New York, there has been no secession and the constitution still prevails. There is no law requiring any state to enact special enforcement laws to help put a federal statute into effect. No other federal enactment ever begot so many drastic state laws as a means to aid its enforcement. The constitution of the United States protected slave owners when their slaves ran away, and several states not only refused to help enforce but instead expressly forbade the state officials to do so, some even compelling them to defend the runaway, allowing habeas corpus proceedings against the demands of the federal statute, and at least three states directly nullified the federal statutes within their borders.

Governor Smith declared categorically that he was against the return of the bar room and that every state officer was just as much obligated to help enforce the Volstead law as he had ever been. The technical effect is to throw all prosecution into federal courts, which are few and far between and with dockets already crowded. Whatever the legal obligation, the moral obligation of the local law official will suffer a big let-down. The veto means a slack in aid by local officials and is a distinct gesture toward a wide-open regime in spite of law. It will defeat any ambition toward the presidency the governor may cherish, for even hard-boiled party

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leaders know that no wet candidate can be elected on any ticket. A democratic aspirant should recall that every democratic state in the union ratified the amendment, and that most of them were already dry when it was passed. Jefferson Davis wanted the constitutional prohibition of the importation of slaves made a matter of states' rights, just as Governor Smith wants determination of the legal alcoholic content to be made a matter of state legislation, but Stephen A. Douglas vetoed the suggestion and refused to run for the presidency if such a plank was put in the platform.

* * *

That Three-Mile Sea Line

The three-mile sea line has become a paradise for fiction writers, news reporters and all those trusty wielders of the pen who would thrill us. One might imagine it required traffic cops to open water gaps to incoming and outgoing vessels. As a matter of fact, there has been not more than an average of a pint for each American, big and little, smuggled in, and our average drinking record was twenty gallons per capita before prohibition was enacted.

We would not minimize the evil, but it has been grossly exaggerated. New York imagines its story is that of the nation and we are all too much inclined to accept its preconceptions. The Istar is as well known as the Leviathan and both derive repute from their exceptionability. A very small percentage of the sea travelers will ever ride the latter and a much smaller percentage of Americans will ever drink from the former.

If we take a backward step in prohibition, it will be rather because of the exaggerations of the press and office gossip than on account of any actual nation-wide failure of the Volstead law. Give us civil service to secure enforcement officials and ten years' time to mature this constitutional reform, and there will be no more talk of restoring legality to the business of selling intoxicants than there now is of restoring legality to gambling or to the red light district.

Just now liquor in the sealed lockers of foreign ships gets the headlines. It is a tempest in a tea-kettle and congress will no doubt straighten it out when it meets again. Meanwhile, a few sturdy travelers may get a chance to prove that they can live on salty seas without booze. We have no desire to say whether or not an Englishman or a Frenchman shall drink on the high seas, but neither do we consider his privilege so precious as to warrant a special session of congress to correct an inadvertence in the law. We would bid our neighbors to be at least as much concerned over the manner in which certain of their countrymen aid and abet the breaking of our prohibition law. Lloyd George advises them wisely when he says:

"America is making a very bold experiment to deal with probably the greatest curse of modern civilization. Let us give her a chance. Let us be quite frank. One of America's greatest difficulties has been the liquor which has been pouring in by surreptitious means from Europe. It is all very well for us to say that this liquor is merely for our own sailors aboard ship. I don't say this with regard to any particular ship. It may not be so, but, speaking generally, there is no doubt that fortunes have been made by smuggling liquor into the United States in defiance of a law which was passed by a greater majority than almost any other great law in any country."

When we come to settle this issue we should condition it upon a reciprocity of action wherein they grant us a twelve-mile sea line for dealing with illicit trade and promise also to do all they can to prevent the breaking of our laws, instead of practically cooperating in their abrasion through refusal to make an exception of goods that are contraband under our laws.

The Eighteenth Amendment will never be repealed, nor will

any contempt of aliens living under our flag or protest of those under their own flags do more than delay the final triumphant abolition of the greatest evil, next to slavery, ever dealt with by the American government.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

John, the Transformed *

AN exceptionally good example of changed human nature is found in the case of John. Today we always refer to him as the apostle of love. We think of him reclining upon the breast of Jesus at the feast. His gentle spirit seems to be in perfect tune with that of his Master. But there was a day when Jesus called him a "son of thunder." When Jesus found John his temper was wild and dangerous; he had power, but it was as yet uncontrolled. He had zeal, but it was not according to knowledge. He adored his Master, but he had not found the channels through which to express his devotion. Persecutors often are zealous for a cause, but they lack the temper of post-graduate disciples. Red-hot partisans, touchy as to their own authority, intolerant of rivals, selfish as to results, positive in conviction, these bigoted adherents often injure their cause more than they benefit it. Another example of John's unregenerate nature is found in his request for one of the most prominent places in the new kingdom. In that early day John was a common job-hunter. Again he was thinking of himself and his own honor. No man has advanced very far in the Master's teaching who labors with an eye upon the most honored places. That church officer who is more concerned about his position upon the session than about winning new converts to the faith is a mere primary scholar in the school of Christ; that preacher who finds his mind always absorbed in place-seeking is still only a son of thunder!

Under the quiet, constant pressure of the spirit of Jesus, the new Christian John took form, as clay in the hand of a potter. The vital thing for any person is to abide in Christ. We must remain in school to gain our education. We must spend months in the genial climate to regain our health. We must stay in the presence of the powerful leader to catch his character. Each soul needs its master and each must abide while the great change takes place. Painfully, through many months, the young violinist studies with the expert. Twenty-five dollars a lesson the pupil pays, late into the night he practices, until the technique, the expression, the power of interpretation is gained. Yea, more, the very soul of the artist must change; he cannot express what he does not possess. "To do something, you must first be something," said Ruskin. "The poor cannot be fed until the granaries are full," said Aristotle. "You cannot be natural without a nature," said another. When will we learn that the building, by unceasing toil, of a strong, rich inner self is the biggest business of a man. John abode with Christ; John was responsive, Jesus molded him.

Among all the titles given to Jesus, none is more true to reality than "The Great Teacher." A true teacher finds his highest reward in his unfolding pupils, in watching their developing personality. My father taught for thirty-five years and more. He loved his students and was deeply loved by them. Among my earliest recollections are those of pupils seated at his table, whom he had asked to come to our home, in order that he might assist them. He made no charge for such services; love prompted all his labor for them. His heart went out to poor young people; he liked to help those who were slow to learn, but who wanted to learn. Marvelous were the changes he wrought in the lives of scores. It was an art with him and a very fine art. Now Jesus was the supreme teacher and I love to think of him as teaching the poor and the undeveloped, the neglected but responsive. There

*July 22. "John the Apostle." Luke 9:40-50; John 19:25-27; 1 John 4:7-8.

is hope for all of us. Froebel, Mark Hopkins, Mann, were tender and effective as educators, but Jesus is ten million times greater—think of that. It is not so hard to love Jesus when we see him in this light.

In the early days John stopped a man who was working for Christ, but who was not "regular." It was a narrow, brutal thing to do. It showed his intolerance. The man was casting out demons, healing the sick, doing good and all in the name of Jesus. John told him to stop. He had as his reason, "Because he followeth not with us." How natural that sounds! "Dr. Fosdick is not a Presbyterian." Well, well, what of it! Must he stop telling the truth? United Presbyterians are not Disciples, but notice what large amounts per capita these psalm-singers give to missions. By their fruits ye shall know them, and, judged by that test, we know them as noble Christians. What about the Salvation Army? They follow not with us—perhaps they do not "follow" because they "lead," in service to the down-and-outs! What a bigoted attitude we find here in John: "We told him to

stop doing good in thy name because he is not regularly ordained."

The splendid thing about John was that he was capable of learning. Look at him, then, mellowed by years of experience. Even before Christ was crucified he had learned the lesson of love. Into his home he had taken the mother of Jesus. Down to old age he had preached the gospel. See him, at last, an exile on Patmos, in chains, enduring all the toil that an old man could endure, sleeping upon the ground, working in the mines, beaten by brutal guards, yet dreaming of heaven and writing tenderly of tolerance and love.

He had seen his "Great Teacher" die upon the cross; he had seen him after His resurrection; he had met in the upper room; he had witnessed the glories of Pentecost; he had gone forth preaching the word; he had seen the rise of sects; he had battled with gnosticism; he had suffered, cruelly, although one of the favored disciples; yet he came down to the grave, rich, mellow, brave, tolerant, loving. By the grace of God—John the beloved.

JOHN R. EWERS.

British Table Talk

London, June 18, 1923.

ON Wednesday, it will be my lot to take the afternoon train to Swanwick, where the annual conference of British missionary societies is to be held. This assembly is a parliament before which the achievements and tasks of the foreign missionary societies are laid. Common action is taken where that is possible and desirable; but the survey of problems in itself is of incalculable value and the comity of the societies is an inspiration. Next week I may be able to show some section of the picture presented to us at Swanwick. But at the conference itself, there are no reporters and only by the resolution of the assembly can its deliberations be made known. It is interesting, however, to note that Mr. Cheng Ching Yi, the leader of the China-for-Christ movement, will be present. He is also to preach in the City temple on Thursday week on behalf of the London missionary society. This is, I think, the first occasion on which a Chinese preacher has pleaded in the heart of London for the missionary cause. This is a portent, and a most welcome portent of the new day which has dawned for the church of Christ. It is now the Sadhu Sundar Singh who expounds Indian Christianity, Mr. Cheng Ching Yi, the Chinese.

The Late Maurice Hewlett

Maurice Hewlett, the distinguished novelist, is dead. He won his fame through "The Forest Lovers" and other romantic stories. In his later writings he was more the interpreter of the countryside. He told the story of this land from the standpoint of the peasants, and saw the world as it spread itself before those who have the country-heart. The war, which produced so many reactions in sensitive minds, brought Mr. Hewlett very near to the society of Friends. I never heard that he had joined this society; but at least he was led to a very deep sympathy with the society's condemnation of war and with the interpretation which it gives to the Christian way of dealing with evil. It was a curious turn that brought this man, who had drawn his inspiration from the middle ages and had loved to tell of knights and their doughty deeds, into the company of the Friends and others of their spirit. Perhaps it was not so strange, after all. What if the unarmed warriors of peace stand in the real succession to the knights who rode forth redressing wrong!

And So Forth

The Life and Liberty movement in the church of England came into existence in order to carry the measure which in

giving to the church its national assembly bestowed upon it new and large powers of self-determination. Since then it has sought to interpret and to support the Lambeth proposals for reunion; now it has come forward to advance the plea for a living prayer book. . . . Dr. Hutton has preached at Westminster chapel for the first time since he accepted the pastorate; there are all the signs that his ministry will carry forward the great traditions of recent days, in which the church, with Dr. Campbell Morgan and Dr. Jowett as its ministers, became a most remarkable preaching center. . . . The London missionary society holds an important board meeting on the 26th and 27th of this month. The report of its deputation to India will be considered and certain important matters of policy will come up for decision. These affect both the disposition of forces in India and the character of the religious education provided in mission schools. The Primitive Methodists have shown that they are strongly in favor of Methodist reunion; and their leaders think that this will help and not hinder the coming of the larger reunion. This is the question to which Methodists give different answer. Some think the Methodist reunion would delay the reunion of the whole of British Christendom; others, the majority, think it may hasten it.

Canon Barnes on Evolution

In the most valuable articles on English modernism which Canon Barnes is publishing in the Challenge, he dealt on June 15th with "Science and God and Immortality." To traditionalist piety, he says the acceptance of evolution seemed and still seems tantamount to a betrayal of the Christian position. But in reality science merely gives us information as to how God has acted and still acts. "Evolution says that a certain sequence of changes has led to man. We cannot adequately describe the result of those changes without introducing the idea of value, with which physics and biology proper have no concern. The idea of value enters into most of our activities. We do things because we believe they are worth doing; our belief may be justified by reason, but it is rooted in faith." In this way, Dr. Barnes shows how we must take account of classes of facts outside the domain of science.

"We are compelled to affirm that wisdom is an attribute of God because we find it in the process which is the expression of his will. Goodness, moreover, must disclose his nature because man, the self-conscious animal which evo-

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lution has finally produced, cannot without loyalty to goodness overcome the self-interest which is a barrier to further progress.

"We must also attribute to God personality, the unity manifested in human behavior at its best, for personality is the product of his process. But we must remember that personality cannot be developed in a self-centered individual. We are members one of another, and the links which join us together in true unity are those which join us to God. This leads to the conclusion that, through the knowledge and service by which men find union with him, the human race has put on immortality. Our spiritual activity is never limited to our individual selves; and, if the reality of which it is the imperfect expression existed solely in living members of the human race, it would vanish when, as will certainly happen, all life disappears from the cooling earth. In spite of illusions and sins we live, in virtue of that which makes us human, in some degree of union with God. Such life must be eternal with him. 'God is not the god of the dead, but of the living.'"

* * *

The World Alliance for Promoting International Friendship

Among the many conferences of this season, mention must be made of the alliance with the long title quoted above this note. To this council representatives are sent from every denomination in Great Britain. "It meets not to pass resolutions or to hear eloquent speeches, but to face the difficult problems that lead to international ill-will and war, and by quiet deliberation and in the Christian spirit seek their solution." To create an international mind is its purpose. At the opening service in Westminster Abbey, the Archbishop of Canterbury gave an address. At a later session Dr. A. Ramsay gave a sketch of the work which the alliance—of which the British council is a part—is doing on the hate-ridden continent of Europe. Sir Willoughby Dickinson made powerful claim for such an alliance. Its members, he said, must not be warned off their purpose because it was called political:

"And are we to hold our hands because men say that this is politics? If so, we render our organization useless from the outset. In the alliance we have a machine ready to hand, a company of men scattered over every country, intellectual, capable, convinced and inspired by a profound belief that in advancing the cause of peace they are working for their Lord. Herein we differ from many institutions that for years have labored for the same cause with but little result because they have never really touched the soul of the people. We ought to be more successful, because we rely on those spiritual forces which alone can bridle men's passions and turn their mind to higher things. I am convinced that in this the churches have a great mission, and that they may be the means of regenerating mankind and saving civilization."

* * *

If Literature Supplanted Football

A delightful essayist, Mr. J. B. Priestly, entertained the readers of *The Challenge* recently with an idle speculation. What if by chance the people of this country suddenly grew tired of football, and developed a passion for literature!

"There would be no end to the enthusiasm. Mr. Thomas Hardy would appear a demi-god. Special excursions would be run from London to Bath so that enthusiasts might catch a glimpse of Mr. George Saintsbury. Mr. Walter de la Mare would be offered 600 pounds a week merely to recite 'Arabia' on the stage of the Coliseum. Every fine Saturday afternoon Messrs. Gosse and Squire would have to deliver lectures through megaphones at the Crystal Palace and Stamford Bridge grounds. Thirty thousand people would assemble at the ground of West Bromwich Albion to hear Mr. John Drinkwater explain, through a very large megaphone, how he came to be a great dramatist. Mr. Arnold Bennett, terrified at such publicity, would retire to Chicago. Mr. H. G.

Wells would publish his sociological treatises in penny parts. Mr. Bernard Shaw would write a long drama that was nothing but the history of Woolwich Arsenal Football club, and would write to the papers pointing out that Steve Bloomer was a greater man than Shelley. A bill would be introduced into parliament restraining publishers from offering more than a thousand pounds for a first book of verse. Conversation in the streets and public-houses would be on literary topics: everywhere one went, one would catch such phrases as 'Bad anticlimax....No construction....'E shouldn't have used no Italian form....Wot d'you know abaht blenk verse....When I ses faulty style, I means faulty styde....Call that a tragedy, where's the catharsis!' Barbers, bending over their victims, would be discovered declaring their belief that Matthew Arnold has been overpraised as a critic or that the English novel has had its day. Policemen on night duty would comfort themselves with lines of Wordsworth, and busmen would hurl Shakespearian quotations at each other in passing. There would be a Keats' day at Harrods, and Selfridges would occasionally devote a whole window to the glory of Sir Thomas Browne. Literature, in short, would come into its own."

* * *

A Fine Painting

There is a wonderfully fine painting of Mr. Roland Hayes, the splendid negro singer, whom London flocked to hear some time ago. The artist, Mr. Glyn Philpot, has caught the expression of exultation on the face of the singer, and nowhere have I seen a picture which shows this strange gift of song which the negro has for the world. In the same gallery there is another head of a negro, with a face, sad and pensive, as though brooding over the wrongs and sorrows of ages. But in song it looks as if the race could forget and rise into a new life, in which there is hope and the clanking of the chains is forgotten. There are many striking portraits by the same artist, including one of Dr. Gore, looking at a world with the look of one who pitied men.

* * *

The Mystery of Jesus

Once more the Challenge contributes: "In one of his despondent moods Father Tyrrell cried that he sometimes longed to give up the whole contention for truth and justice, but that "Strange Man from the Cross" would not let him go. This is the heart of the mystery of Jesus. The soul cannot escape from the instinct that it makes a difference how it responds to him. He does not raise questions which might be deferred to the leisure of eternity. Somehow he defines, as one living in the present, the issues of the hour. He steps out of the pages of the Book, and out of the church into the senate and the market-place; and there he bids men define their attitude to him, and to all that he loves. And in the failure of human hopes, when the soul of man lies exposed and helpless as it does today, he is seen most intimately; his call and his pledge of help come with a loud insistence in such a time, and of man he says—

Stricken to earth; his sword snapped in his hand;

Shield cast away; down-beaten to the knee,

He sees the foes he made above him stand—

Now he has only Me."

EDWARD SHILLITO.

Contributors to This Issue

ELMER E. SNODDY, professor of philosophy, Transylvania College, Lexington, Ky.

KIRBY PAGE, author "The Sword or the Cross?" and numerous brochures on industrial and social Christianity

JOHN A. HUTTON, recently resigned long time ministry at Belhaven church, Glasgow, to accept call to the pulpit of Westminster chapel, London; author of "The Proposal of Jesus," "Ancestral Voices," etc., etc.

DAVID C. COYLE, a civil engineer of Brooklyn, N. Y.

CORRESPONDENCE

Defends Modern Fiction

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to congratulate both you and Mr. Lloyd C. Douglas, for writing and publishing the fine article on *The Minister's Library*, in *The Christian Century* for June 21. As a bookseller who regards his business as in some real sense a mission, I hope my enthusiasm will not be regarded as selfishly professional.

There is only one small section in the article which arouses in me the impulse to criticize or at least to supplement. Mr. Douglas says: "If there is any contemporaneous fiction that is worth the bother, they do not show it to me at the bookshops." It is true that a mass of trash is continually being published and sold, but I wish Mr. Douglas would read "*The Cathedral*" by Hugh Walpole. I might mention also certain novels by Margaret Deland, John Galsworthy, Zona Gale, Edith Wharton, Booth Tarkington and others. Surely it is improbable that all the good novelists are dead. But I will rest my case on "*The Cathedral*."

Furthermore, I think it is worth the minister's while to read even some current fiction which does not rank with the works of the immortals. Mr. Douglas speaks slightly of "*This Freedom*." This was indeed a disappointing book. But the minister who did not read its predecessor "*If Winter Comes*," was out of touch with an influence which was bringing to hundreds of thousands a new realization of the spiritual significance of social imagination.

Boston, Mass.

H. B. HUNTING.

A Wrong System or Wrongs in the System?

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the article by Professor Harry F. Ward, entitled, "Is the Profit Motive an Economic Necessity?" We agree with him that there is something wrong in the present economic system and that we approach very close to the seat of trouble when we describe its failures from the angle of "self-interest."

But, and here the obtuseness of that little word looms large, is he decrying a wrong system or wrongs in the system?

That is the question that millions are asking in this hour, and as able as is the article, Professor Ward did not enlighten the writer. For the present economic system this much should be said, and it is not frequently noted—millions of human beings have lived under it and are now living under it in comparative happiness and contentment.

Man must live and how can he live unless he receives a living return for what he makes, gives or sells? In short, how can the butcher, the baker and the electric bulb maker earn a living unless they sell their wares at a profit? They do sell at a profit and live, and to the degree that they sell at a just profit, society is not enraged. Whereas, to the degree that they abuse their opportunity of contributing to the needs of their fellow man by extortion, exploitation or profiteering, they arouse a class feeling of injustice which has often proved to be the preliminary smoke of a Vesuvius before eruption.

In the industrial world, have not such firms as the Arthur Nash Clothing company, the Johnson-Endicott Shoe company done away with the wrongs of the "profit motive" under the present economic system by an honest attempt to share profits.

If the economic ills of the world are due to wrongs in the system in vogue, why not look the matter in the face and remember the highly Christian proverb, "the soul of reformation is the reformation of the soul."

If, on the other hand, the system itself is wrong, will Professor

Ward or some one else present a program that works one-thousandth part as well?

Communism as an economic system has failed every time it has been tried, even under the most advantageous circumstances of the early church and the Brook farm experiments. Whatever human salvage there may be in Russia after a nation-wide attempt to introduce this new system, will come from the humanitarian work of the Quakers and other Christian bodies the world over. And this will be accompanied by a return to capitalism.

In conclusion, if the wrongs of the present world are due to a wrong economic system, outline a new practical system. But if the wrongs in the present economic system are the result of the innate perversity of human nature, then let the ministers of the gospel of Jesus Christ return to their pulpits with renewed power and preach the principles and spirit of Christ with largest application.

The writer believes that hundreds of your readers would be glad to have Professor Ward write a sequel to his recent article from the point of view raised by such questions as have been suggested.

First Baptist Church.

Rutland, Vt.

GEO. W. PECK, JR.

Books and Libraries

EDITOR THE CHRISTIAN CENTURY:

SIR: Having read with marked interest, and moderate approval, the article upon "*The Minister's Library*," by Dr. Lloyd C. Douglas, in your issue for June 21, I cannot resist the temptation to present three postulates, upon the same general subject, gathered from my personal experience. Perhaps I should state that I am not a minister, nor the son of a minister, but only a retired physician, having had the privilege of serving as a ruling elder in the Presbyterian church for over forty years.

The first postulate that I propose as pertinent is that every clergyman should be fairly well acquainted with the volumes permitted to occupy space upon the shelves of his library. Let me illustrate by an experience I had some three years since. Spending a day at Cornwall-on-Hudson, the summer home of Lyman Abbott, I called him on the phone, and he insisted that I should dine with him, and spend the evening with the family in their library. Hardly had we become seated in the library, after the dinner, when Dr. Abbott spoke up, saying: "Now Dr. Vail, I am very glad that you are with us, for I have known for years that you are very good on definitions, and I have for a long time desired to meet some one who could settle the question respecting the exact definitions of the words Jew and Hebrew. I have always believed that the word Hebrew referred to the race, and the word Jew to the religion of the race or people; but my daughter Beatrice, and my niece here, have always contended for the opposite view, that the word Jew referred to the race, and the word Hebrew to the religion of the race. Now what is your opinion in the premises? Which side is right?"

"Well," I replied, "Lyman, inasmuch as this is a subject to which I have never given any special study, it is hardly proper that I should venture an opinion; but I can refer you to a volume where you will find exactly what you are in search of respecting these two words; for the author easily stands as the leading expert upon religious and biblical definitions. This author is the one that I always consult when in doubt upon any such question, and I have never failed to obtain the information desired."

"What is the work, and who is the author?" immediately inquired the Doctor. You should have heard the vociferous screams from those in the library, when I announced the volume as "*A Dictionary of Religious Knowledge*, by Lyman Abbott." The doctor said he had a copy of the work, and I can see him now, as he rushed to the bookcase, produced the volume, and handed it

to me in the definition of Hebrew which crossed over the going on the king's definitions work, was make her composing

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Dr. Do students, the Princ expense o the dread their cou phet, the what lan Professor Syriac o lived, but ass must And they their pos they coul they had that the ass not a argument With a seminary Newar

to me in order that I might look up the references. Sure enough, the definitions were clear and to the point; showing how the word Hebrew was given to Abram first by the Canaanites, because he crossed over the Euphrates, and so all who followed him, going over the Euphrates, were Hebrews, the word Hebrew meaning going over; and the name Jew properly belongs to a member of the kingdom of Judah after the separation of the ten tribes. Dr. Abbott was always clear, concise, cogent and convincing in his definitions; and why he failed, in this instance, to consult his own work, was verily amusing, and only emphasizes the point I would make here, that every minister should be familiar with the works composing his library.

In the second place, I feel like insisting upon it that any author, in order that his publications may be authoritative, carrying the weight they should as containing his best and ripest thoughts upon the subject treated or discussed, should see to it that they are prepared with the utmost care, and the manuscript thoroughly reviewed before publication. Again I would fortify my position by bringing forward an illustration. In the year 1899, a dear friend of mine, visiting England, made it a point to spend a Sunday in Manchester, in order that she might enjoy hearing that prince of preachers, Dr. Alexander MacLaren. After the service was over, being introduced to the doctor, she eagerly remarked how highly she prized and enjoyed his volume of daily readings entitled "Music for the Soul." "Oh yes," he replied, "I believe that is one of my books, but I have never seen it." Here is a compilation of "Daily Readings" taken from the sermons and writings of Dr. MacLaren, than which it would be difficult to find a superior, published in 1897, and yet two years afterward, the author of the sermons and writings admits that he had never seen the book. Just think of that.

In the third place we feel like contending that, to a certain extent, the material composing the volumes that fill a minister's library should be original. Take this story as an illustration of the point I would establish. It comes, first hand, from one of New York City's most noted divines, who himself told it to the writer. A ministerial friend of his had died. Some time thereafter the widow, thinking some of the sermons left by her husband were worthy of publication, selected some eighteen or twenty of those she considered as the ablest, and gave them to the New York minister, my informant, asking him to superintend the publication of the sermons, requesting him also to preface the small volume with a suitable word of introduction. Imagine his amazement when, upon reviewing the eighteen or twenty sermons, he found that each sermon was copied from a sermon which he himself had prepared during the course of his ministry. Of course, for obvious reasons, the manuscripts never reached the publishers' hands.

Dr. Douglas's references to the study of Hebrew by seminary students, reminds me of the story that some of the students of the Princeton Theological seminary were fond of telling at the expense of Dr. William Henry Green, who for so many years was the dreadful professor of Hebrew in that institution. The class, in their course of study, had come to the story of Balaam the prophet, the son of Beor; and the question naturally arose as to what language or dialect the ass used when he rebuked Balaam. Professor Green stated it as his opinion that the ass used the Syriac or Aramaic, some dialect of the country in which he lived, but the students contended that the language used by the ass must have been Hebrew, the tongue of the Old Testament. And they claimed, further, that the text of the Bible itself proved their position. Still the professor held that he was right, unless they could furnish against his position a stronger argument than they had brought forward so far. And it was at this juncture that the students asked the professor this question, "Was the ass not a he-bray-ist?" The professor, seeing the point of the argument, gracefully yielded the case.

With these three postulates, and this story taken from the seminary life, we rest our case.

Newark, N. J.

WILLIAM H. VAIL.

The Millikan Article

EDITOR THE CHRISTIAN CENTURY:

SIR: The reading of the article in your issue of June 21, 1923, on "A Scientist Confesses His Faith," by Robert A. Millikan, has so thrilled my soul and satisfied my heart that I want through your columns to thank you and to thank the author. It has helped me more than anything else I have read on this subject. Nine-tenths of the so-called skepticism would disappear, and the whole of the widespread uneasiness in honest minds would depart, if this article were read and given a chance to do its work. Professor Millikan has rendered a priceless service to religion and science and to those who believe that both are divine instruments working for human life and progress.

It is pleasing to see in the list of notable scientists of our land mentioned by Professor Millikan the name of one of our distinguished fellow citizens, President James R. Angell of Yale, a man whose very presence here is a benediction.

Trinity M. E. Church,
New Haven, Conn.

ARTHUR H. GOODENOUGH.

* * *

EDITOR THE CHRISTIAN CENTURY:

SIR: Please send me extra copies of your issue containing the Millikan article. I want to put that article into the hands of every teacher of science in Brown university.

Brown University,
Providence, R. I.

W. H. P. FAUNCE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to put the article on "A Scientist Confesses His Faith" into the hands of as many of my friends as possible. I had the honor of presiding at a meeting of the Washington Gladden club here recently, at which Dr. Millikan delivered his address on "Science and Religion."

California School of Commerce,
Long Beach, Cal.

F. D. SMITH.

EDITOR THE CHRISTIAN CENTURY:

SIR: I regard Professor Millikan's article, "A Scientist Confesses His Faith," as very notable and worthy of a wide circulation.

Monroe, N. Y.

J. C. MCKENZIE.

Suggested by a Recent Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: If a rose by any other name is just as sweet, why not help out the Reverend Smith?

There is a certain title
Goes in and out me with;
Some people always greet me:
"Howdy, Reverend Smith."

As just a common "Mister"
I'd acknowledge kin and kith;
But I'd like to hit the man that says:
"This is Reverend Smith."

If four things are distasteful,
I'll offer you the fifth:
Just fancy someone told you
Your name was Reverend Smith.

I don't object to "Doctor,"
(Though my degree may be a myth),
But God forgive the thoughts I think
When hailed as "Reverend Smith."

Amityville, N. Y.

REV. C. M. WILSON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that with postal conditions as they are, it is highly unsatisfactory to handle two changes or a "change and change back" in one order. Our subscribers on vacation will therefore please take note that in their own interests we will wait for specific instructions at the time the subscriber wishes a second change or a "change back" to be made.

Three good rules to remember:

1. One change at a time.
2. Give present as well as new address.
3. If convenient, tear off and enclose address on present wrapper.

THE CHRISTIAN CENTURY PRESS

Episcopalians Establish Summer Mecca at Racine

Episcopalians are becoming Methodists in the sense that they are standardizing many ways of doing things in the churches. One of their mid-west institutions of large significance is a conference on methods which is held at Racine, Wis. Here many eminent church leaders, both lay and clerical, come together to talk about all the various things which Episcopalians have found to be successful as auxiliary devices about the churches.

Disciples of Chicago Complete Three New Buildings in Year

The Disciples of Chicago have long been hindered in their work by the lack of adequate church equipment. In no case was their architecture noteworthy, and usually it was pitifully inadequate. This year three new sanctuaries are being completed. The first is that at Austin. It is located in a new neighborhood where it need fear no competition from other churches. The lines of the new building are churchly and it would be the foremost Disciples' edifice of this community in Chicago were it not soon

to be eclipsed by the stately structure in Hyde Park. University church will complete its new building in time for dedication in the early autumn. It is costing \$225,000. Its architecture has been carefully wrought out to conform to the spiritual ideals of this fellowship. When completed it will be like no other church in the city, and must be taken account of by all students of church architecture. A third venture is that of Sheffield church in Ravenswood. This will be a more modest structure, but it will house a congregation with a long history, one that has made many sacrifices for the sake of its ideals.

Community Church Pastors Have Large Correspondence

The first national conference of community church workers was held in Chicago recently, and the conference brought a great deal of publicity to the movement. Since then the leading community pastors of the country have had a very large mail from various sections where local people seek relief from the burden of sectarianism. Rev. O. F. Jordan has been invited to southern Illinois twice within a month to assist in new enterprises that will eliminate sectarian competition, right in the most conservative section of the state. In both east and west similar interest is being shown.

Church Establishes a Clinic

Pilgrim Congregational church of Seattle, Wash., has established a clinic for the treatment of disease. It is no replica of the Emanuel movement, for the church bulletin declares that movement to have much "primitive supernaturalism" in it. The plan is thus described by Dr. Hawkins, pastor of the church: "I want it to be clearly understood that this clinic is not to be based on any occult philosophy or primitive supernaturalism or faith cure but on the best scientific knowledge which our generation has to offer. Several of the leading physicians of the city will be associated with this work and the staff of psychologists of the University of Washington. We do not claim to have any cure-all for disease but through this clinic we propose to bring the best psychological knowledge in addition to the best medical and surgical knowledge to the relief of human suffering. The first work of the clinic will be the proper diagnosis of disease. This work will be done by specialists in medicine. Blood chemistry and other laboratory work will be done by a bacteriologist. Additional examinations and tests of a more specialized nature will be made when necessary. After a complete diagnosis of the cases is made those who need medical treatment will be placed in the hands of physicians while those which are diagnosed as psychoneurotic will be placed under the care of psychologists. We believe, moreover, that men need a conception of life which will give them confidence and courage

and which will enable them to relate themselves to the whole of life. Classes will be formed to instruct men in the ideals of religion which will harmonize with modern science and at the same time make life seem supremely worth while."

Army and Navy Chaplains Want Chapels

While a great advance has been made by the government in the spiritual care of its enlisted men, it is still true that the chaplains work almost altogether without equipment. The denominations are in some instances providing the paraphernalia of worship, including hymn books, communion sets and ecclesiastical robes, where these are necessary. The general committee of the chaplains' organization, carefully studying from all angles the question of efficient spiritual service to soldiers and sailors, has long been convinced of the necessity of chapels for chaplains of the army and navy shore posts and equipment for such service and has been for years striving to promote interest in chapel building and in securing such equipment as may be necessary for the highest development of the religious program, and that proper representation be made to the congress with a view to procuring adequate appropriations to provide and maintain the same.

Mechanical Journal Wants Mechanical Sermons

Popular Mechanics, which purveys much interesting information about new attachments on Fords and new kinds of mouse-traps, has tried its hand at the religious game. It suggests syndicated sermons prepared by a few outstanding clergy, to be sent to village ministers to be read. In the July issue this device is argued editorially as a solution of the small church problem. It is not suggested just how the local life problems of communities would have adequate treatment by such a device.

Bishop Brent Talks on Narcotics

Bishop Charles H. Brent has two decades of faithful service behind him in the fight against the abuse of narcotics. He was recently invited to speak before the league of nations on this topic which is now one of the agenda of the league. He said: "It is monstrous to argue that because a country is willing to be debauched, therefore it is justifiable to debauch it. Or to maintain that if we do not reap a golden harvest from a nefarious trade, somebody else will, and therefore we are foolish not to do it. In the dawning of cooperation and protection of the weak, we are forever done with such sophistries as these. Fifty-two nations, large and small, are here solemnly associated together to use concerted action for the building up of a new world on principles of equity and justice and mutual helpfulness. The time

has come for action on one of the great moral questions of our times and the tide of opportunity runs high."

Japanese in this Country Becoming American and Christian

Rev. Paul B. Waterhouse, formerly a missionary in Hawaii and well acquainted with the Japanese, has made a considerable study of the Japanese in this country and arrives at some conclusions which run quite counter to popular prejudice. He believes that the Japanese born in this country are rapidly becoming Christian and American in their modes of thought and life. He says: "Owing to the fact that the vast majority of the Japanese of the second generation are still very young, nearly 1600 of the replies were from children under 15 years of age. There is, of course, little value in replies from children, except as they show the general tendencies among them. Practically all of these children were attending American public schools, and nearly two-thirds were attending some Protestant Sunday school. Thirty-five per cent gave their religion as Christian; 19 per cent were Buddhists; the rest gave no answer regarding their religion. In talking with the teachers in the grammar schools, as well as the superintendents of schools, about the Japanese children in their classes, the almost universal opinion seemed to be that there was no problem as far as the morality or the studiousness of the children was concerned. In fact, one of the teachers in the Oakland schools said: 'We teachers always like to have at least one or two Japanese children in our classes as an example to the other children, for they do study hard.' It is of much greater value to study carefully the answers of those from 15 to 22 years of age. Three hundred and forty-two replies were received, which is approximately 40 per cent of the Japanese of that age born in California. Out of this number, practically all had attended grammar school, 51 per cent were attending high school or were planning to go, while 50 per cent were expecting to go to college. On the question of religion, one-half were Christians, one-fifth were Buddhists, the rest giving no answer."

Good Hymn Contest Planned for Sunday Schools

The music division of the General Federation of Women's Clubs, Mrs. Marx E. Oberndorfer, of Chicago, chairman, is planning an extensive campaign for next

season, to bring before the communities of America the great need for better music in the church and Sunday schools. Mrs. Frederick Nichols, of Houghton, Mich., the chairman of church music in the General Federation music division, is now working with a group of well known musical authorities on a list of fifty grade hymns, which shall constitute the selections to be used for a national Sunday school music memory contest. It is planned that the club women, in conjunction with the Church Federation, shall start contests in every Sunday school throughout the country; the various classes competing with each other to represent their church in the town contests.

The Church Federation is joining with the General Federation in this movement, and it is hoped that the return to the use of the best old hymns of America will be the result. It is planned to make a great feature of these Sunday school teams in the women's clubs activities, during national music week next spring.

Fundamentalist Summer Conferences Increase to Four

The Moody Bible institute of Chicago will greatly extend the message of the fundamentalists this summer by summer conferences. Four will be in operation which will furnish as forums for some of the leading lights of the move-

Reformers Confer at Winona Lake

AS the fourth world conference of the Christian reform association opens at Winona Lake, Ind. (July 2), one notes at once that the secular press is well represented at the press table. Secular newspapers and radical reformers have always professed not to like each other, but each has furnished grist for the other's mill. The reporters, neatly groomed and worldly wise, wait for radical utterances, and have not long to wait. The reformers, not all long-haired in accordance with styles determined in the cartoonist shops, but with a certain radicalism of utterance that in newspaper parlance is called "punch," are denouncing the sins of the age.

Evangelist Sam Small kept the reportorial pencils busy. His topic was "The World's Rest Day and the National Life." His argument was a bit like that of Amos. The nations have sinned and that is the reason they lie in ashes. Their most common sin has been that of Sabbath-breaking. His comments on the various nations of Europe were in the style of the popular evangelist. Concerning the occupation of the Ruhr, he said: "I hope to God that France stays there until she chokes those devils." Of the bolsheviks he said: "Those red devils in power have made the tyranny of the czar look pale." While America is prosperous because of a superior devotion to the Sabbath, she is threatened by a liberal movement. The evangelist inquires: "What right has a bunch of old rooster legislators to get together and abolish the Sabbath?"

But a younger man comes on to discuss the Christian Lord's day, in the open discussion. For him the question is one of social well-being and not simply the keeping of a statutory commandment in order to avoid hell-fire. Dr. J. S. Martin sees in the Christian Lord's day an opportunity for home-life for workingmen as well as a religious opportunity for the religious man.

Thus face to face in this conference stands the older reformer, now soon to pass off the stage, making room for the new reformer. The latter has fewer proof texts and more appeals to life. The managers of the national reform association profess that their organization has no interest in creedal questions. On

the program is Dean Nathaniel Butler, of the University of Chicago School of Education, as well as Clinton V. Howard. College leaders are at the sessions, and also their arch-enemy, William Jennings Bryan.

The national reform association was organized in 1863 and has been in active service ever since. Its officers are: Dr. Thomas D. Edgar, president; Dr. Charles F. Wishart, vice president; Rev. James S. McGaw, general secretary, and Rev. James S. Martin, general superintendent. The organization states its function thus: "In addition to the international work of the national reform association, it has to its credit a vast deal of propaganda for national righteousness, the defeat of many iniquitous bills in various state legislatures and the passage of not a few righteous ones. It stands pre-eminently for a safe and sane Sabbath, the Bible in the public schools, the scriptural treatment by the state of family life, and peace based upon the principles of the Prince of peace. It has a national legislative office in Washington, D. C., and numerous branch offices in various sections of the country."

On Monday's program was Dr. K. I. Tai, who spoke in a session of Christian internationalism. He is secretary of the organization of community church workers of China. His view of the future of oriental Christianity is that Christianity must take form and color somewhat different in every environment. On the same platform with him spoke Dr. Frederick Lynch, editor of the *Christian Work*, and a worker for world peace.

It is a hopeful fact that these reformers devoted a whole day to the cause of education. Once the cause of reform did not sufficiently recognize the need of educational method. Reformers placed their dependence on legislation. Evangelist Small would solve the Sabbath question by a series of injunctions issued by judges in every state of the union. But the prevailing sentiment in the sessions of the reformers is that the advance of great social and religious reforms is to be brought about by the education of little children and by the indoctrination of the great public by publicity methods, a conclusion at once constructive and idealistic.

Bible Game of Facts, Places and Events

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JOSEPHINE L. BALDWIN

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ment. These conferences will be located at Eagles Mere, Pa.; Ocean City, N. J.; Cedar Lake, Ind., and Madison, Wis. At these various summer conferences a total of thirty-six speakers will give addresses. The Cedar Lake conference will be presided over by Dr. James M. Gray, and will continue from July 29 to August 12.

Catholic Prohibition Journal Makes Its Appearance

"The Father Matthew Man" is the name of a new journal launched under Roman Catholic influence. It provides a voice for that section of the Roman Catholic church which believes in the prohibition laws of the country and in the practice of total abstinence. The first issue of the journal contains an article which argues that the wine mentioned in the Bible was unfermented grape juice. It rules Governor Smith out of the list of presidential possibilities, not on account of his religion, but rather on account of his nullification policies. In the magazine is the following striking sentence: "The unscrupulous Catholic liquor politician in our large cities, by taking the moral law into his own hands, has done more harm to the Catholic church than all the anti-Catholic organizations of a century combined."

Federation of Labor Recognizes Labor Sunday

The pastors who for many years have observed Labor Sunday have been discouraged by the fact that the labor unions of the community seldom took account of these special services. This year the American Federation of Labor has taken notice of these services in a special communication to all unions throughout the country. This communication says: "Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of labor on the coming Labor Sunday and that the men and women of labor everywhere make special effort to cooperate with the churches and to secure the cooperation of the churches with them in order that there may be in the churches everywhere on that day a great union of expression in behalf of a higher, nobler life for the masses of our people, and in order that there may be everywhere a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth—in those things that give flower and fruit to the great ideals of our labor movement, the embodiment and the expression of the idealism of our people."

Joint Churches Make Protest to Russian Government

Roman Catholics, Orthodox and Episcopalian Christians joined in a mass meeting in New York, May 10. The speakers were Metropolitan Platon, head of the Russian church in North America, Rev. Thomas Burgess, of the national council of the Episcopal church, Father Duffy, representative of the Roman Catholic church and some representa-

tives of civic organizations. The mass meeting sent a message of protest to the Russian government against the proposal to put to death Patriarch Tikhon. The speakers insisted that the Living church and the Orthodox church were distinct institutions, a point of view denied by recent comers from Russia.

Modernism Becomes an Issue in Norway

The appointment of bishops by the government of Norway has in the last year or two been an occasion for the discussion of theological issues. There are six of these ecclesiastics, and last year two received appointments, both supposedly orthodox. This year another is to be appointed and the modernists are making a demand that there be at least one representative of their point of view in the house of bishops. It seems rather doubtful that this demand will be granted.

Kansas City Churches Go into Revivalistic Enterprise

Disciples churches of Kansas City are reported to have joined unanimously in a revivalistic enterprise under the general leadership of Rev. Frank Bowen, city evangelist. Forty congregations in Kansas City, Mo., and Kansas City, Kans., will have simultaneous meetings each evening beginning October 21. This is one of the first big guns to be fired by the evangelistic department of the united Christian missionary society which has set up a slogan of a million new members for Disciples churches of the United States in the coming five years. The national movement is led by Rev. Jesse Bader, of St. Louis. The Disciples'

EDMUND BURKE

used to say that one fact is worth a thousand arguments. It is a fact that

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News Note: Dr. John A. Hutton has been called to succeed Dr. Jowett at Westminster Chapel, London.

Seven Great Books by JOHN A. HUTTON

Victory Over Victory

In the view of the author the very Word of God today is, that there is no recovery for men or for the nations of the earth, except by the hard way of forgiveness, and that spirit which resists temptations of power is the saving salt of the human race. (\$1.75).

That the Ministry Be Not Blamed

The Warrack Lectures on Preaching. Out of the rich storehouse of his varied experience, Dr. Hutton has brought forth treasures of wisdom not only for the beginner, but for the hardened campaigner as well. (\$1.50).

The Proposal of Jesus

Dr. Hutton has given us nothing finer than this penetrating study of the proposal of Jesus to put his teachings into actual practice in every phase of our life today. This book has had a very wide sale. (\$1.50).

Ancestral Voices

"Is an Age of Faith Returning?" "The Cry for Freedom," "The Sense of Sin in Great Literature"—Coleridge, Ibsen, Dostoevsky, Tolstoy, Shaw, etc., are included in this volume. (\$1.75).

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A new interpretation of the wonders of the story of Jonah, the outstanding distinction of his study is his revelation of the gospel at the heart of the story. (\$2.00).

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Flashes of rare insight into spiritual experience, the opening up of unexpected aspects of some familiar truth, the exploration of hidden pathways of the life of the spirit make the reading of this volume of essays at once a refreshment, a religious tonic and, in the best sense, a delight. (\$2.75).

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Five lectures on the intercourse of thought and faith during the nineteenth century. (\$1.25).

Our Ambiguous Life

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"Such preaching! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had anyone walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton, no one near him. In my humble opinion, he is the greatest preacher in Britain."

Order today, credit or cash. Add 10 cents each book for postage.

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growth in former days was made largely by revivalistic methods and the distinct tendency of the present is a revival of "doctrinal" preaching in special meetings running from night to night for a number of weeks.

Near East Conditions Mean Large Loss

The Minister's monthly is authority for the statement that the Congregationalists have suffered property losses in the near east of \$2,880,000. It is also stated that thirty missionaries have been lost in Turkey, and that 90 per cent of the churches are closed. The tendency at the present time is toward an improvement of conditions, and it seems certain that in spite of some sentiment otherwise the denomination will stand by its guns in a work which has been noteworthy for thoroughness and vision.

Bishop Manning Not Conservative on Biblical Questions

While Bishop Manning strongly defends the Apostles' creed and recently questioned Dr. Grant with regard to the latter's belief as respects the virgin birth, he is not a fundamentalist at all, as some might have thought. The bishop spoke recently on the relationship of theology and science in these words: "We not only recognize, we rejoice in the fruits of modern knowledge. We see nothing in the Christian faith that conflicts with the scientific theory of evolution, but, on the contrary, this theory as to the processes of creation seems to bring into clearer view both the majesty of the Creator and the glory of his revelation in the Incarnation. The supposed conflict between science and religion, which formerly tended to chill religious faith, is seen now to have no reality. The notion that science is committed to a materialistic philosophy, which excludes belief in miracles, is quite out of date. It may persist in the popular mind, but the leaders of thought have left it behind. To suppose today that science and philosophy are in antagonism with revealed religion is to live, not in the present, but in the past."

Sixty Thousand Girls Get a Vacation

Among the achievements of the Young Women's Christian association in the course of a year is to give sixty thousand girls a summer camp vacation. Seven such camps are conducted by the national organization and two hundred by local associations. Among the other recent achievements of the Y. W. C. A. has been the compilation of the songs of forty-four countries to be used in New York in holding "sings."

Pastor Gives Movie Men a Race

Rev. W. F. Bostick, pastor of First Baptist church of La Porte, Ind., is reported to be in a contest with local moving picture theaters. The local exhibitors have insisted on running their playhouses on Sunday in opposition to church sentiment, and contrary to the statutes of Indiana. The local minister

puts his pictures on in the court house yard after the other churches have finished their services. He has promised, according to report, to make up any deficit out of his own pocket if the collections do not meet the expense of the enterprise. This is the same man who, with brother ministers, closed up a house of ill fame in La Porte not long since.

Still Burning Protestant Bibles in South America

The history of the circulation of the Bible is a most stirring one and is still in the making. Down in South America a merchant purchased from a colporteur a stock of Bibles to sell in the mountains. The local priest heard of this and soon afterwards there was a bonfire at which the Bibles were the chief fuel. The colporteur reports popular resentment at this act of the local priest and people are saying that when a Protestant minister comes they will hear him gladly.

Unitarians and Orthodox Worship Together

A notable union service between the First Parish church in Dorchester, Mass. (Unitarian) and the Second church (Trinitarian Congregational) was held recently, the four ministers of the two churches conducting the service and Rev. Adelbert L. Hudson of the First church preaching the sermon on "The Spirit of Congregationalism." The First Parish church, founded in Plymouth, England, in 1630, is the oldest religious organization in Boston. The Second church was, for geographic reasons formed in 1806, a friendly separation from the parent body. It is an interesting fact that at the ordination and installation of Rev. John Codman, the first minister of the

new society, Rev. William Ellery Channing preached the sermon. In spite of wide theological differences which developed during the past century, these two ancient churches have maintained friendly relations and this union service of worship marks one more step in the direction of mutual understanding and common service in the community.

Unitarian Invasion of the Southland

The conservatism of southern churches has given the Unitarians an opportunity in the south which they have not been slow to follow up. Two years ago a Unitarian church was organized at Knoxville, Tenn., seat of the state University. One finds Unitarian churches at Chattanooga and New Orleans. At Houston, Tex., a small congregation overflows a dwelling house. Also at San

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Antonio an infant church worships in a dwelling house. At Tulsa the new church meets in a theatre. At Okmulgee the Unitarians meet in the Chamber

of Commerce Building. At Memphis the services are in a theatre. These are but a few of the new enterprises. Dr. Minot Simons tells of the opposition this in-

vasion is arousing. He says: "For instance, about two years ago we started a new church in Knoxville, Tenn. The nucleus of the society was a fine com-

The Story of Canadian Church Union

THE year 1923 will long be remembered in religious circles in Canada, for it has seen the virtual consummation of a movement for the organic union of three of the most influential Protestant denominations into the new "United Church of Canada." With the final decision of the Presbyterian general assembly to proceed at once into the union, the Presbyterian, Methodist and Congregational churches are committed to the project, and just as soon as the necessary legislation is secured in the federal and provincial parliaments, church union will be an actual fact throughout the country.

The movement dates back twenty years to a practical desire on the part of home mission boards to find some reasonable means of preventing overlapping and unnecessary duplication of work in the outlying parts of the country. Practical results were seen to be possible. So that the suggestion of a more far-reaching and ambitious federation of Protestant forces at once occurred to many of the religious leaders. The supreme courts of the three churches concerned were at once consulted, and were found to be favorably disposed to the consideration of actual union as at least a possibility. With small delay a committee representative of the three denominations concerned was appointed to investigate the situation, and by 1909 had drawn up a "basis of union," embodying a statement of doctrine and a scheme of church polity for the new church. Within three years this was approved both by the courts of the churches, and by votes of the membership. It was found, however, that particularly in the Presbyterian church, the minority opposed was such as to make any immediate action inadvisable, with the results that ten years of delay have ensued in the hope that substantial unanimity might be obtained. For the last two years, however, the feeling has grown that if action were ever to be taken it should be taken at once, even if there were still some who could not participate in it. The Methodist and Congregational churches have reaffirmed repeatedly their desire to proceed at the earliest possible moment, and the Presbyterian church, after declaring in the assembly of 1922 that it favored proceeding to union "as expeditiously as possible," resolved at its assembly of 1923, by an overwhelming vote, to "proceed forthwith" into the union.

DETAILS INCOMPLETE

The details of the organization and the work of the new church are not yet, of course, complete, awaiting the meeting of the first "general council," which is to be held six weeks after the government has passed the act of incorporation. Plans, however, have been decided upon, in general outline, and they give promise of bringing about a happy harmoniza-

tion of the existing forces of the three churches into a powerful instrument of the kingdom. The name of the church is to be "The United Church of Canada," and its various courts are to be designated by names now in use in one or the other of the three uniting churches. In the individual congregation, there is to be a "session," elected by the membership and charged with responsibility for the spiritual affairs of the people; an "official board" constituted much as the quarterly board of the Methodist church at present, to have the temporal affairs of the congregation in its hands; and a "trustee board" which is to hold and be responsible for the property of the United church. Churches are grouped into "presbyteries," and these in turn into conferences. Delegates both ministerial and lay are to be elected to a "general council," which is to meet every two years, and which is to be the supreme court of the church.

THE TWENTY ARTICLES

Not the least interesting feature of the situation is the doctrinal statement which has been agreed upon as "a brief summary of our common faith" and which, along with the general outline of church organization, has been endorsed by the negotiating churches. It consists of twenty articles dealing with the usual subjects of doctrinal statements, the obvious endeavor being to harmonize the historic conceptions of the churches with the liberty of thought and interpretation so widely desired today. Such an effort could not be expected to satisfy everyone, but the feeling is very general that the result is on the whole a happy one. One or two articles might be quoted as typical of the spirit of the whole. Article 2 deals with "revelation": "We believe that God has revealed himself in nature, in history and in the heart of man; that he has been graciously pleased to make clear revelation of himself to men of God who spoke as they were moved by the holy Spirit; and that in the fullness of time he has perfectly revealed himself in Jesus Christ, the word made flesh, who is the brightness of the Father's glory, the express image of his person. We receive the holy scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness of Christ." Similar in spirit is the article on "Prayer": "We believe that we are encouraged to draw near to God our Heavenly Father, in the name of his Son Jesus Christ, and on our own behalf and that of others to pour out our hearts humbly, yet freely, before him as becomes his beloved children. . . . We believe also that inasmuch as all true prayer is prompted by his spirit, he will in response thereto grant us every blessing according to his unsearch-

able wisdom and the riches of his grace in Jesus Christ." In the spirit reflected by such expressions as these, the confession of faith has been drawn up, and it is a significant fact that throughout the whole period of the negotiations this section of the proposals has been the least debated.

Provision has been made in the agreements and legislation for the withdrawal of congregations in any of the denominations which do not care to become part of the new church. Beyond question, there will be some secessions, particularly in the ranks of the present Presbyterian church. Efforts have been put forward by the anti-unionists in that denomination to prevent what they have termed "the extinction of the Presbyterian church," and these have borne a measure of fruit. After the historic debate and vote in the general assembly in June of this year, a "protest of dissent" was presented to that body, signed by about seventy out of the five hundred and fifty commissioners, declaring their undying opposition to the projected union and their resolute purpose to continue the church of their fathers. It is difficult to estimate what proportion of the membership of the church was represented in this protest, but without question the overwhelming majority of the people are enthusiastically supporting the union. The Methodist and Congregational churches are to all intents and purposes unanimously in favor of it. While it is yet too early to speak with certainty, the likelihood seems to be that the new church will be launched with virtually the whole of the present Congregational and Methodist churches and from seventy-five to eighty per cent of the present Presbyterian church as the nucleus of its membership.

ONLY A BEGINNING

There are indications that, great as this achievement is, it is to be looked on rather as a beginning than as an end. There are those within the churches who cherish the dream of a still wider and more comprehensive union to come in the not distant future. Already conversations have been begun with the Anglican church, and on both sides a ready sympathy has been abundantly manifested. While there are many difficulties to be overcome and complex problems to be solved, it is not at all impossible that the passing years may witness such a growth of the feeling of fellowship as will have its inevitable outcome in the formation of an inclusive union church of Canada within the ranks of which will be found many who will not share the fellowship of even this newly-founded church, and which will be in a distinctive way the expression of the ideals and aspirations of the whole Protestant life of the Canadian people, a church which may fittingly be described as national. Peterborough, Ont. W. HAROLD YOUNG.

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pany of university men and women. At that time, the attitude of the university administration was one of 'benevolent neutrality.' Since then, however, the fundamentalist movement has been strongly under way. Bryan has toured the state, and Billy Sunday has been holding revivals. Religious conservatism has been aroused all over the State. The result is, that the state university has come under suspicion as a godless institution, teaching evolution, and it is now having a fight for its life. In order to get from the legislature the money on which to live, it must do everything possible to remove the suspicion. It must prove its sympathy with the prevailing conservatism. It is said that library cards recording books on evolution have been removed from the library catalogue. The attitude of the University authorities toward the Unitarian church has changed from benevolent neutrality to hostility. Unitarian members of the faculty are now a menace to the University. What if it were generally known that Unitarian teachers in the state university were Unitarians? Pressure is brought to bear on these liberals either to avoid the Unitarian church or to take no active part in its behalf."

Churches Find New Ways of Keeping Busy in the Summer

The practice of closing churches in the summer is out of date. Most communities have as many people to minister to in the summer as at any other time of year. Some activities come to an end, but others take their place. Many hundreds of daily vacation Bible schools are now in successful operation. These schools not only make a contribution to Bible study; they are also a partial solution of the vacation problem of the child, contributing recreation and craft work as well as the religious influence. At Park Ridge, Ill., the community church has an out-door meeting every Friday night with music, movies, or a travel lecture on the lawn. The crowds attending are more than twice as many as would fill a village church. Many churches in the vicinity of great cities are taking little children for a week's outing, thus finding how much better it is to give than to receive. The summer conferences of young people at resort places are now in full swing.

Scottish Union Takes Another Step Forward

The union of the two leading Presbyterian bodies of Scotland, the general assembly of the church of Scotland and the general assembly of the Free church of Scotland now awaits favorable action by parliament and the signature of the king. The Haldane report disposes of some of the most vexing problems in connection with the proposed union. The three governing principles of the Haldane report are as follows: (1) A very old parish has the first claim on its own teinds. The first charge on the endowments of each parish must be the proper requirements of that parish, of all the necessary churches in that parish. (2) The general assembly decides what is

the proper local requirement of each old parish. The church, as a whole, through her general assembly, gives justice to every old parish in the matter of the teinds. But not more than justice, if the old parish has more teinds than it needs

while other parishes or churches have less or none at all. (3) Any surplus teind set free in this way is to go into a general fund at the disposal of the church. Into the common purse, that is to say, of a united church.

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